

THE SPIRIT OF MISSIONS

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ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, OCTOBER 9TH, 1894.

—THE following elected members were present: The Right Rev. Drs. Doane (Vice-President, in the chair), Whitaker, Starkey and Potter; the Rev. Drs. Eccleston, Satterlee, Huntington, Applegate, Brown, Greer, Anstice and Christian; and Messrs. Stark, Vanderbilt, Low, King, Whitlock and Chauncey. The Right. Rev. Drs. Garrett and Talbot, of the *ex-officio* members, were also in attendance.

—The Treasurer's report for the last fiscal year was submitted, from which it appeared that, while the aggregate of contributions was slightly in excess of the amount received the previous year, the arrearage on the first of September was \$35,855.39 (of which \$10,658.36 remained of the deficit of the year before).

—Annual reports were submitted to the Board of Managers by the Commission on Work among the Colored People, the American Church Missionary Society and the Church Society for Promoting Christianity amongst the Jews.

—Nine of the Bishops having Domestic missionary work under their jurisdiction communicated their action with regard to appointments of missionaries and stipends for the present fiscal year, and, wherever necessary, confirmatory action was taken.

—Letters were at hand from the Rev. J. W. Chapman reporting that he and the members of his party had arrived safely at St. Michael and were all in good health. The accounts that he had received from the Anvik station were favorable. Mr. Chapman had heard from those who had just come down the Yukon river of the neat appearance of the church and the new buildings. The Rev. E. H. Edson wrote of his safe arrival at Point Hope. Dr. Driggs was temporarily absent on a missionary journey. The Rev. T. H. Canham, of the Church of England, declines the appointment by the Board offered to him last spring, because in his judgment he could not be spared from his jurisdiction.

—Letters and annual reports were received from the Bishops in the Foreign field and a number of other missionaries. Up to this time no direct information has come to the Board with regard to the war between China and Japan. St. John's College buildings at Shanghai were finished, and it is important that the remaining pledges should be redeemed, as it was necessary to borrow money for the final payments. The Rev. Yung Kiung Yen arrived in New York on October 1st, and has begun to meet engagements on behalf of the China mission.

—Notwithstanding the great catastrophe which had befallen them in June, when one of the teachers was killed and St. Paul's College building was wrecked and Trinity Church badly damaged, Bishop McKim, writing of the work of the last year, says the missionaries have much cause for encouragement and thankfulness. It was expected that

St. Agnes's School would be opened in its new buildings at Kyoto on the first of September. With the money in hand, about \$8,000, the dormitories for St. Paul's College were to be immediately erected. They are anxious that further contributions for the separate class-rooms, etc., may be received promptly.

—From Bishop Ferguson it was learned that the Rev. O. E. H. Shannon had been transferred to the Cape Palmas district and Mr. J. J. Walters, one of the former boys of St. John's School at Cape Mount, who was graduated in Ohio, has been placed in temporary charge. The Bishop is very anxious to find a suitable clergyman to assume the superintendency of the station. He speaks in the highest terms of St. George's Hall, Cape Mount, to which Mrs. Brierley has now returned and which has been for the time being under the charge of Miss Nicol, the late Bishop Crowther's granddaughter, and Miss Grante of Sierra Leone.

—The Board adopted the following general resolution :

“Resolved: That, while the Board feels deeply the advisability, and even the necessity, for educated laymen in the Foreign mission field, it is impossible for it to undertake to aid persons in the attempt to gain education anywhere except in the schools in the Foreign field; and that the Secretary is hereby directed to issue a circular notice to be sent through the different mission fields stating that hereafter no aid whatever either for expenses of travel or for tuition can be extended from the funds of the Board to persons seeking education elsewhere than in the regular schools in the Foreign field.”

—By an amendment to the By-laws the September meeting will hereafter be held on the third Tuesday of that month; the other meetings on the second Tuesday as heretofore.

—The Church Missions House was presented by the California Branch of the Woman's Auxiliary with a memorial tablet and alms box, surmounted by a representation of the Prayer Book Cross erected upon the coast of California, and bearing a memorial inscription of the first deaconess; and the rector of St. Thomas's Church, New York, presented the chimes placed outside of the Chapel door.

PROCEEDINGS OF THE MISSIONARY COUNCIL.

ACCORDING to the determination of the Board of Managers, with the approval of the Presiding Bishop, the Missionary Council of 1894 was held in the city of Hartford, Connecticut, beginning on October 21st and closing on the evening of October 24th. On the afternoon of Sunday, October 21st, a children's mass-meeting was held in Foot Guard Armory, the Right Rev. Dr. Rulison, Assistant Bishop of Central Pennsylvania, presiding. There was an enthusiastic audience of children and their friends which filled all of the 1,500 seats. Ten Sunday-schools were represented, marching in as an army with banners. The speakers, besides the chairman, were Mr. George C. Thomas of Philadelphia, who said that he felt obliged to come in response to an invitation for such an occasion, notwithstanding this was the first time that he had been absent from his own Sunday-school, of the Church of the Holy Apostles, Philadelphia, in fifteen years; the Rev. Yung Kiung Yen of the China mission, who said that, placed on the programme between a Bishop of the East and a missionary of Alaska, the far West, it seemed to him that the children would give one side of their heart to the East, the other to the West of this great land, but would give the centre of their heart to his vast country; and the Rev. Jules L. Prevost, of Alaska, who interested the audience by saying that he once baptized twenty-three children out in the woods with a stump of a tree and a tin pan for a font, and by a description of the vastness of his work.

The opening service of the Council was held in Christ Church on Sunday evening, when the service was rendered by the Rev. L. W. Saltonstall, the rector, assisted in the Lessons by the General Secretary. The Right Rev. Dr. Williams, Bishop of Connecticut,

presided and made a telling address of welcome, which was heartily responded to by the Right Rev. Dr. Tuttle, Bishop of Missouri. Eleven other Bishops were present in the chancel and a large number of the diocesan and visiting clergy. The sermon before the Council was preached by the Right Rev. Dr. Randolph, Bishop of Southern Virginia, from the text "For whatsoever things were written aforetime were written for our learning; that we through patience and comfort of the Scriptures might have hope" (Romans xv., 4). It was a masterful composition and held the closest attention of the congregation from beginning to end.

On each morning at nine o'clock the Holy Communion was administered. On Monday it was celebrated by the Right. Rev. Dr. Doane of Albany, the address being made by the Right Rev. Dr. Coxe of Western New York. On Tuesday it was celebrated by the Right Rev. Dr. Neely of Maine, the address being made by the Right Rev. Dr. Whitaker of Pennsylvania. On Wednesday morning it was celebrated by the Right Rev. Dr. Tuttle of Missouri, the address being made by the Right Rev. Dr. Potter of New York.

On Monday morning at ten o'clock the Council was called to order by the Bishop of Connecticut. The roll was called by the Rev. Dr. Henry Anstice, Secretary. The order of the proceedings prepared by the committee of the General Convention appointed for the purpose of making arrangements for the Missionary Council, was with a slight change adopted. The Rev. Dr. William S. Langford, General Secretary, presented the Annual Report of the Board of Managers with accompanying documents. The report was read by the Rev. Joshua Kimber, Associate Secretary, whereupon on motion the report and documents submitted (save those otherwise subsequently referred to special committees) were referred to a committee of nine for consideration and report. The chair appointed as such committee the Bishops of Western New York, West Missouri and Vermont; the Rev. Messrs. Green and Balcom and the Rev. Dr. Beatty; and Messrs. A. J. C. Sowdon, Henry Hayes and James J. Goodwin. By a subsequent motion the report of the Woman's Auxiliary was similarly referred to a committee consisting of the Assistant Bishop of Minnesota, the Rev. T. G. Littell, and Mr. F. C. Foster; the report of the Commission on Work among the Colored People to a committee consisting of the Bishop of Georgia, the Rev. Theodore A. Porter, and Mr. George C. Thomas; and the report of the American Church Building Fund Commission to a committee consisting of the Assistant Bishop of Springfield, the Rev. F. R. Millsbaugh, and Captain James Parker.

The Bishop of Maine in the chair, the Council listened to a report of the late Anglican missionary conference in London from the Right Rev. Drs. Perry of Iowa, Walker of North Dakota, Talbot of Wyoming and Idaho, and Hale (Assistant) of Springfield, after which remarks were made by the Right Rev. Dr. Tuttle and, upon a call from the house, by the Rev. Dr. Langford, who officially represented the Board of Managers at the conference.

At twelve o'clock on each day the hymn, "Tell it out among the heathen," was sung, and prayers for the missions were offered by the chairman.

Before the adjournment on Monday the Rev. Yung Kiung Yen of the China mission and the Rev. Jules L. Prevost of the Alaska mission were introduced and addressed the Council.

A communication was read from the House of Bishops acknowledging the action of the Missionary Council in Chicago and saying that, at its meeting in the city of New York in the previous week, the House being called together for a specific purpose found itself unable to take action in regard to filling the vacant Missionary Jurisdiction of Alaska.

At the evening session, the Assistant Bishop of Minnesota in the chair, an introductory address was made by him, after which the Right Rev. Dr. Barker of Western Colorado spoke upon the topic Domestic Missions and the Right Rev. Dr. Nelson of Georgia and the Right Rev. Dr. Jackson (Assistant) of Alabama spoke upon the work among the

Colored People. Their addresses were followed, by invitation, by a speech from Bishop Penick on the same subject. By general permission the Rev. F. W. Oakes made a statement touching a single gift of \$15,000 that day received from a lady for a consumptives' home in the Diocese of Colorado.

On Tuesday morning the first topic being Associate Missions, the subject was discussed by the Right Rev. Dr. Worthington of Nebraska and the Right Rev. Dr. Tuttle of Missouri, and addresses were made upon the second topic, Lay Helpers and Missions, by the Right Rev. Dr. Thomas of Kansas and the Right Rev. Dr. Johnston of Western Texas, followed by the Right Rev. Dr. Gilbert (Assistant) of Minnesota and the Right Rev. Dr. Lawrence of Massachusetts. Statements with regard to the work of the auxiliaries of the Society were made by the Right Rev. Dr. Garrett of Northern Texas for the Woman's Auxiliary, by the Right Rev. Dr. Dudley of Kentucky for the work among the Colored People, by the Right Rev. Dr. Talbot of Wyoming and Idaho for the Church Building Fund, by the Right Rev. Dr. Peterkin for the American Church Missionary Society, and by the Right Rev. Dr. Coxé of Western New York on work among the Jews.

At the evening session, the Right Rev. Dr. Leonard of Nevada and Utah presiding, Bishop Doane, acting for the Presiding Bishop and in his temporary absence, delivered a message from the Bishop of Minnesota, who had been prevented from attending the Council by the illness of a member of his family. The topic for the evening being Missions to the Heathen, addresses were delivered by the Rev. Yung Kiung Yen on the work of the China mission, and the Right Rev. Drs. Brooke of Oklahoma, Leonard of Nevada and Walker of North Dakota upon work among the Indians. A letter from the Right Rev. Dr. Channing Moore Williams, late Bishop of Yedo, was read by the Bishop of Albany, in which he expressed his readiness to return to Japan if the Board should be ready and willing to send him.

On Wednesday morning, the Right Rev. Dr. Williams of Connecticut in the chair, the topic Missions in Cities was discussed by the Right Rev. Dr. Hall of Vermont, and the Rev. Dr. Reese F. Alsop of Brooklyn. A speech upon Indian Missions was made by the Rev. S. G. Jeffords of Peoria, Illinois. This was followed by an address in the Spanish tongue by the Rev. J. A. Carrion on the Mexican work. He was interpreted by the Rev. Henry Forrester, who followed with some account of the condition of matters in Mexico. Whereupon, on motion of the Rev. Dr. Satterlee, it was

Resolved: That this Council has heard with great interest the report of the Rev. Henry Forrester and the Rev. Antonio Carrion regarding the present condition of Church work in Mexico and commends that work to the members of the Church.

Bishop Hall, on behalf of the committee on the Board of Managers' report, presented and read its report. This will be published hereafter. It congratulated the Church upon the increase in those offerings which are left entirely at the discretion of the Board, as well as upon the fact that the total of contributions for the last year exceeded that of the previous one by nearly \$12,000, and impressed upon the parochial clergy the importance of spreading missionary information by means of the stated publications of the Board and by the holding of missionary meetings at regular intervals; upon the completion of the Church Missions House free from all indebtedness; upon the small cost with which the administration of the affairs of the Board has been conducted, and upon the continued assistance of the Woman's Auxiliary and other recognized auxiliaries. They expressed regret at the falling off of the children's Lenten offerings and cordially commended the plan to the attention of the whole Church, asking that local interests be not allowed to interfere with it; and that the work of our missionaries in Alaska is under no episcopal supervision, trusting that this anomalous condition may speedily be changed.

The committee recommended that in future programmes more time should be given to the formal deliberations of the Council; a wide adoption of the noonday intercession

for missions; the great importance of receiving systematic offerings from all congregations for the general missionary work; and that grants for Church literature from the Board would be very desirable. The recommendations of the committee were adopted by the Council.

On motion of Bishop Johnston it was again recommended, as at Chicago last year, that the practice of noonday prayer for missions should generally be observed, which practice has been heartily indorsed by the missionary conference recently held in London, and that wherever practicable the bell of each church be rung at that hour to remind the people of their duty to pray for the coming of Christ's Kingdom.

On motion of Bishop Nelson the clergy and laity were urged to observe the annual day of special intercession for missions—the Eve of St. Andrew.

Bishop Gilbert, on behalf of the committee on the report of the Woman's Auxiliary, presented and read their report. This will be published. They congratulate the officers of the Auxiliary upon their occupation of their rooms in the Church Missions House; commending the monthly meetings of the officers by which the different branches ever receive freshening impulse. They commend the purpose of the United Offering, to be made at the time and place of the next General Convention toward the endowment of the Missionary Episcopate, etc.

Bishop Nelson presented and read the report of the committee on work among the Colored People. They complimented the Commission on their admirable work and upon the results for the year as shown in their report. They dwelt upon the prime importance of Christian education and noted the comparatively small amount that this Church has expended in that direction among the Negroes.

The Council approved the position of the committee with regard to Christian education, and in its expression of confidence in the wisdom and zeal of the Commission; commending the work among the Colored People to the prayers and generous gifts of Church people all over the land.

The report of the committee on the American Church Building Fund Commission was presented and read by Bishop Hale. They found great cause for encouragement in the fact that the fund has now passed the mark of a quarter of a million and reached the sum of \$261,054, as also that the amount received the past year was, with two exceptions, greater than in previous years in spite of the hardness of the times and the failure of many parishes to contribute. They also highly commended the object for which the fund is being accumulated.

On motion of the Rev. Dr. W. H. Neilson it was

Resolved: That this Missionary Council would remind the clergy of the united monthly missionary service recommended at its session last autumn to be held on the Friday after the first Sunday in each month and would impress upon them the importance of using this opportunity for bidding their people to pray for missions and for instructing them concerning the condition and progress of the missionary work.

On motion of Bishop Dudley it was

Resolved: That this Council reaffirms the judgment declared by the Board of Missions in 1892 as to the impropriety of the appropriation of money from the treasury of the United States for the support of schools among the Indians in part or wholly under the control of any religious body, and is pleased to recognize the obedience of the Board of Managers in refusing to receive the subsidy heretofore given by the government to our schools, and the Council calls upon the authorities of all Indian schools to give like obedience.

Resolved, further: That this Council solemnly protests against such further misappropriation of public funds by the Congress of the United States and earnestly calls for the adoption of the proposed constitutional amendment which will make such misappropriation in future impossible.

By resolution introduced by Bishop Leonard the Council sent loving greetings to all the children of the Church, commending them for their growing and unselfish interest in

the missionary work and all their generous offerings from time to time, and praying that they may increase more and more in interest and in all good works.

On motion of Bishop Gilbert it was

Resolved: That in view of the favorable report made to the Board of Managers by the special committee on missionary instruction (at the Missionary Council in Chicago last October) on the work of the Junior Auxiliary Publishing Company, the work of that company be commended to the Church.

On motion of the Rev. Dr. Lindsay of Massachusetts a resolution recognizing with deep satisfaction the general missionary work of the Brotherhood of St. Andrew, and especially their appointment of a missionary teacher to Japan, was adopted.

On motion of the Rev. E. S. Lines of Connecticut the Board was asked to take into consideration the improvement of THE SPIRIT OF MISSIONS and the publication and distribution of the same on the first day of each month.

The Rev. Dr. V. Marshall Law, of Olympia, introduced a series of resolutions in regard to the Domestic missionaries of the Church, etc., which were referred to the Board of Managers for consideration.

On motion of Bishop Peterkin the Council by a rising vote sent its loving greetings to our missionaries in Foreign fields, giving them assurance of our prayers and sympathy in these days of their perils and anxieties.

On motion of the Rev. F. R. Millsbaugh of Kansas it was suggested that THE SPIRIT OF MISSIONS should call attention in each number to the monthly prayer for missions.

The Rev. H. S. McDuffey by permission addressed the Council upon the needs of his work among Colored People at Asheville, North Carolina.

At the closing session of the Council on Wednesday evening the Bishops appeared in the chancel in their robes, the Bishop of Connecticut presiding, when a short service was conducted by the Rev. Dr. Langford, after which the appointed topic, the Aggressive Work of the Church, was discussed by Admiral George E. Belknap, U. S. N., and by the Right Rev. Dr. Doane. A parting address was delivered by the Presiding Bishop, after which the Rev. Dr. Hoffman, on behalf of the Bishop of New York, presented the following resolution which was adopted by a rising vote:

Resolved: That this Council cannot separate without giving expression to its grateful appreciation of the presence during its sessions of the Presiding Bishop, the venerated Bishop of this diocese, and its earnest sense of the great value of his wise guidance and paternal counsel, not only to this body but to the whole Church.

The clergy and Churchmen of Hartford made most abundant and generous provision for the entertainment of members and others in attendance upon the Missionary Council. This was recognized by a resolution adopted upon the last day of the session, which was introduced by Captain James Parker of New Jersey in the following terms:

Resolved: That this Council desires in this public manner to express its thankfulness to the Church people of Hartford for the unstinted hospitality which we have received from them and the heartiness of the greeting extended to us by the people of Hartford in general and in particular to the committee on hospitality, and to the rector and vestry of Christ Church, and to the president and faculty of Trinity College. We shall carry to our homes most grateful memories of the loving kindness that has so largely contributed to the success of the Council.

Measures were taken for the local publication of the foregoing resolution.

During its continuance the Council accepted invitations to receptions tendered by the president and faculty of Trinity College and by Mr. James J. Goodwin. The former on Tuesday and the latter on Wednesday afternoon were very largely attended. The Council also acknowledged an invitation from the comptroller of the state for the members to visit and inspect the capitol and from the Young Men's Christian Association to visit their new building.

THE HOUSE OF BISHOPS.

A SPECIAL meeting of the House of Bishops to elect a Bishop for Olympia to fill the vacancy caused by the death of the late Right Rev. Dr. John A. Paddock, was held in the Church Missions House, New York, October 17th and 18th. The result of the meeting is conveyed in the following

OFFICIAL ANNOUNCEMENT:

“HOUSE OF BISHOPS, October 18th, 1894.

“TO THE REV. DR. W. S. LANGFORD,

“Secretary, etc.

“MY DEAR SIR :

“I am directed by the House of Bishops to inform the Board of Managers of the Board of Missions that the House, acting under the provisions of Title I., Canon 19, §vi. [2] of the Digest, has adopted the following resolution:

“*Resolved*, That the Rt. Rev. Dr. William Morris Barker be relieved from the exercise of episcopal functions in the Missionary District of Western Colorado, and that he be directed to exercise episcopal functions in the Missionary District of Olympia, with the title of Missionary Bishop of Olympia.

“And I have the honor to be,

“Very truly yours,

“SAMUEL HART, *Secretary*.”

Bishop Barker has written to the Presiding Bishop asking that he may be allowed to defer for a time any decision as to his acceptance of this new sphere of duty and proposing to continue the charge of Olympia for the present under the commission given to him previously by the Presiding Bishop.

THE BISHOPS AND THE CHURCH MISSIONS HOUSE.

THE following resolutions were adopted by the House of Bishops during its recent meeting in the Church Missions House :

“*Resolved* : That the House of Bishops hereby express their grateful appreciation of the invitation of the Board of Managers by which they have been able to meet, with so much satisfaction and convenience, in the Church Missions House.

“*Resolved* : That the thanks of the House be returned to those who so kindly and hospitably entertained them yesterday and to-day.”

THE MISSIONARY COUNCIL IN HARTFORD.

THE Council met according to appointment and carried out almost to the letter the excellent programme which had been prepared for it. It was from first to last a gathering of real power. Nothing could have been better than the welcome with which Hartford received the Council; nothing more fitting or beautiful than the expression of greeting by Bishop Williams; nothing more thoughtful, generous, and hearty than the daily manifestation on the part of the Church people of Hartford. In the Council a spirit of deep, strong earnestness prevailed, and the proceedings were marked throughout by freshness and

force. The attendance at all the sessions was very large, sometimes overcrowding the church. The influence of the Council ought to be carried far and wide throughout the Church, awakening in the minds and hearts of the people a new interest in missions and an ardent purpose to do more and better things in the immediate future. Love for souls and love for Him whose love is the root and spring of service were the thought and theme of the Council.

PERTINENT QUESTIONS.

WHAT did the Council do to help the missionary work? Did it pay the deficiency for the past year, or put any money into the treasury for the work of the year just begun? Did it start any new springs of activity, or bear any tangible fruit? Did it awaken dormant energies, or kindle enthusiasm in cold hearts? Did it set in motion streams of influence that will reach out into the remotest parts of the Church and make missions a power in the hearts of the people? Let us hope and pray that this may be so. We need a revival of missionary zeal everywhere, and sincerely hope that it may follow upon the earnest Missionary Council in Hartford.

The meeting of the diocesan officers of the Woman's Auxiliary on Monday afternoon, October 22d, pledged \$2,500 for a training school in Shanghai. "This," said one of the officers, "is what the women have done; what are the men going to do?" Let the question go through the Church, so that every man may hear it—and resolve to do something for missions that may become a man.

GROUND FOR ENCOURAGEMENT.

THERE has been during the past seven years an increase in contributions to Domestic Missions each year over the last year. The increase of this year as compared with seven years ago is thirty-five per cent., and as compared with ten years ago it is nearly sixty per cent. This is both noteworthy and thankworthy. If an established government were to increase its revenues by taxation at such a rate it would cause alarm, but this increase has been not by a tax imposed, but by the voluntary offerings of the Church, and as such, while it should not indeed excite surprise, it may well be spoken of with grateful appreciation. But best of all, it may be regarded as substantial ground for encouragement in looking to the future. It will not be claimed by many that they have done all they could; not a few will admit that they might have done much more than they have; and many will confess that they have been altogether remiss in their duty towards the Domestic Missions of the Church. An examination of the tables of contributing congregations reveals many gaps. There are parishes that have abundance, but give little or nothing to this work of common obligation, and if a census of Church people were to be taken it would perhaps prove that for every one who regularly gives in good measure there are ten whose gifts bear no just proportion to their ability. On the other hand, there are those who carry the work continually in their hearts and to whom it is a matter of conscience and of pleasure as well to contribute for its support. Among these are the missionaries and stipendiaries of the Society who feel it a bounden duty every

year to send an offering from their congregations, to which in some instances they are themselves the largest contributors. In the Diocese of Fond du Lac during the past year an offering for the general treasury has been taken in every parish and mission where services have been held, and the total has been twice as much as they gave for their own diocesan missions. Others doubtless have done as well, but the mention of this will serve as an example and show what might be done if the spirit of a real love for missions pervaded the whole Church, making the clergy courageous and hopeful in asking and the people responsive and generous in giving.

COMMENTS ON LAST YEAR'S CONTRIBUTIONS.

WITH the annual reports before us we take occasion to say that, even considering only the work that has been undertaken, the Church is not reaching the measure of her duty with regard to either Domestic or Foreign Missions. Relatively, however, the amount of work represented by the reports is large. When we take account of the limited amount of money expended, the number of workers, schools, hospitals, evangelistic services, etc., maintained shows an economical administration in the field.

One of the missionaries writing from abroad a number of years ago, when the annual disbursements were not nearly so large or the number of workers as great, said: "In proportion to the efforts put forth and the means used, the visible success seems to be greater than the results reached by the expenditure of a like amount of effort and means at home. So I say we have been abundantly blessed." If this were true in that day, with how much more force can the statement be made at present. The work grows. The means need to be increased. The staff of laborers should be immediately reinforced. Other things are lacking too—buildings and appliances. These last may well be met by specific offerings.

There has been a mistaken impression that the Board looks with disfavor upon "Specials." The simple truth is that the Board feels its responsibility to the whole Church in the matter of collections, as well as of appropriations which must extend over a wide field and a large variety of work at home and abroad, and it is very desirous that the collections should be largely increased to meet the growing demands of the work. The Board must, therefore, be reluctant to have contributions which should help meet the obligations which have been entered into by the whole Church diverted from that object. Nevertheless, where efforts have been faithfully made and annual contributions sent for Domestic and Foreign Missions, not only is there no objection to special offerings, but it is a matter of gratification when efforts are made to supplement the offerings to the Society with gifts for particular objects or fields, and especially contributions memorial or otherwise for building purposes in the Foreign missions.

At the time of making the annual appropriations for the present fiscal year a supplemental estimate from the Missionary Bishop of Tokyo, calling for additional expenditures, could not even be considered. For two years the Board has felt the necessity of appropriating money for the new building for St. Paul's

College, Tokyo, and for other like enterprises, but the state of the treasury did not permit any such extraordinary pledges to be made. The Missionary Bishop of Shanghai did not receive as large an amount as his estimate called for. The Missionary Bishop of Cape Palmas has had no support provided for a superintendent of Cape Mount Station, a position which he has desired to fill for a number of years; for the clergyman who stands ready to go with his family to Bassa Station; or for the young Africans recently graduated in medicine in this country, who having received their preliminary education in our mission schools are now anxious to work among their own people as medical missionaries.

At the September meeting the Board, because of the straitened condition of the treasury, with much regret declined a number of applications for increased appropriations made by Domestic Bishops.

There is no manner of doubt that the necessary means fully to equip and sustain all our missions are in the hands of Churchmen. "The silver is Mine and the gold is Mine, saith the Lord." The men and the women of wealth are but His stewards. Many are the noble proofs that there are Christian people who have recognized this and devised liberal things. Would that all who sing, touching our Blessed Lord's offering of Himself, "Love so amazing, so divine, demands my soul, my life, my all," would realize the meaning of the words. Then would there be no lack and great would be the rejoicing of the faithful men and women, who as our representatives have carried the banner of the Cross even unto the great sea westward and to the ends of the earth.

CONFERENCE OF AFRICAN-AMERICAN CHURCH WORKERS.

THE annual conference for this year of clergy and laity of the Church of African descent, was held in St. Thomas's Church, Philadelphia, from Wednesday morning, October 17th, until Friday evening, October 19th, under the presidency of the Rev. Henry L. Phillips. The conference is considered to have been the most successful of these important meetings yet assembled. The *Church Standard* says of it: "No one who looked upon this body could have failed to be deeply impressed with their devotion to their work, that they were men of high intelligence fully alive to the needs of their position, and still, amid many serious discouragements, the most loyal of the loyal sons of the Church."

Following is the substance of a statement which is to be sent out by the conference summing up its discussions:

We congratulate the Parish of St. Thomas on its successful completion of 100 years of continuous life. We would also beg leave to extend to the present honored and beloved successor of William White, the Right Rev. Dr. O. W. Whitaker, Bishop of Pennsylvania, our hearty felicitation on his completion of twenty-five years in the Episcopate.

We would also congratulate the Church at large on the many significant signs of progress and advance of the work throughout the country. We plainly recognize the fact that, judged both by her principles and her past history, the Church has superior claims above any and all other religious bodies upon the allegiance of Afro-Americans.

The employment of a system of archdeacons, as a supervisory agency of the work among the race in the several dioceses, we most cheerfully commend; at the same time we suggest the appointment of a well-qualified Afro-American Priest who can do the best service, and superinduce the most satisfactory results.

And we would also beg leave to state that the Church at large owes it to herself as well as to the people she would reach, as a simple matter of right and justice, that Afro-American Churchmen should be represented on the Church Commission for Work among Colored People.

The judicious planting and fostering of parochial schools and the faithful employment of the catechetical method are agencies well calculated to advance the work.

After serious deliberations and earnest discussion at this conference of Church workers among Afro-Americans, we desire to record our most solemn protest against the discrimination in the Dioceses of Virginia, Southern Virginia and South Carolina, in diocesan conventions, on account of color.

We earnestly deplore the prevalence, in many parts of the country, in Christian communities, of a spirit of anarchy and disorder, which apparently justifies and condones the unlawful and barbarous practice of the lynching of human beings. And while we most unquestionably and unreservedly condemn vice and crime, no matter by whom committed, we yet beg leave to record our most solemn protest against the voluntary usurpation of authority on the part of the mob to administer the laws of the land, and call upon all good and loyal citizens of our common country to use their energies and gifts in securing justice in this matter, for all sorts and conditions of men.

THE REV. MR. YEN'S ADDRESS.

At the noonday service in the Chapel of the Church Missions House on Monday, October 15th, the Rev. Yung Kiung Yen made an address on the China mission which deeply interested his hearers. A congregation of about 125 was seated, and many others stood throughout the delivery of the address. Mr. Yen began by giving a brief account of his education in this country and his first years in China after its completion. He then described the general character of missionary labor in China, and pleaded for a larger supply of missionaries to do the work so greatly needed. These, he said, should be men of patience, of warm sympathy with the Chinese whom they were seeking to save, and especially of varied ability and acquirements, since there was room in the mission field for missionaries of moderate gifts to accomplish humble but most valuable results, as well as for men of more brilliant powers to do more widely influential work.

Mr. Yen was the first representative of our Foreign missions to make an address in the Chapel of the Church Missions House, and is himself one of the first fruits of the China mission. His address was very notable not only because of these facts, but also for the fluency and ease and vigor with which it was delivered.

BRIEF MENTION.

A CORRESPONDENT inquires why legacies are not used to make up the deficiency? The reply is that legacies are used so far as the Board is at liberty to use them for the current needs of the work. Only such legacies as are specifically designated for permanent investment are invested.

THIS month's frontispiece represents the exterior of the new school building of Epiphany Hall, Cuttington, Liberia, West Africa. The building is not yet complete. A large amount of money has been raised for its erection by the Woman's Committee on Foreign Missions of the Diocese of New York, and Bishop Ferguson announces that \$2,500 is still

needed for finishing and furnishing the building. We trust that generous contributors of the needed amount will soon be found.

A NOTABLE inscription was made, in a firm and clear handwriting, in the visitors' book of the Church Missions House on Monday, October 22d. It reads: "James Settee, Manitoba; Rye, N. Y.; the oldest Indian convert in this continent; 84 years old." The venerable writer is an Indian Priest of Manitoba, and was baptized in the year 1823, and is the second Indian who received Christian baptism in the Church of England's mission in British America. Mr. Settee was accompanied to the Church Missions House by Archdeacon Kirkby, a friend of many years, whom he had come from Manitoba to visit at Rye. He was vigorous and bright, and was evidently enjoying to the utmost his first experience of New York.

CONVENTION OF THE BROTHERHOOD OF ST. ANDREW.

THE convention of the Brotherhood of St. Andrew, which met in the city of Washington from October 11th to October 18th, marked an epoch in the life and work of this young but vigorous organization. An evidence of the importance and the interest which this convention gathered about itself, is found in the amount of space devoted to it in both religious and secular journals. Our own Church papers present very full accounts of the proceedings, and no one should fail to read them. In Washington, during the convention and after its adjournment, expressions of opinion as to its influence and its power have been heard from all sorts and conditions of men. We take a few from various sources.

The rector of Trinity Church, New York, who celebrated the Holy Communion in the Church of the Epiphany at 7 A.M. on Friday, spoke of the deep impression the sight had made on him, and said that the joining with over 800 men in that holy Sacrament had been a gain and help to his own spiritual life. The Bishop of Maryland, whose opening charge to the brotherhood in the same church the previous morning was one of the features of the meeting, came forward Sunday night at the farewell meeting and testified in earnest words, betraying deep emotion, to the claim that the brotherhood had taken on his respect and affection. As we go about the city after the convention, now it is a hotel proprietor, now a well known newspaper correspondent, now a prominent man in public life, and yet again the clerk in a store and the newsboy at his stand, all speaking of the profound and deep impression this convention has produced. For Washington is accustomed to representative gatherings. Political, beneficial, civic, and private orders from time to time fill the hotels, and their insignia are frequent on the street; but none has ever yet, nor do we believe will soon again, leave the impression of manliness, thoroughness, devotion that the wearers of the red cross have made on this community. One special difference marked the conduct of the members of the brotherhood—they were not out sight-seeing in all quarters of the city. The attractions of this great city—the most charming of all American cities for the sight-seer—were not sufficient to draw them from constant attendance on the sessions of the convention.

Well worth attending were these sessions. Some things stand out prominently from a general recollection of spiritual refreshment and profit. First, the "quiet day" in Georgetown, at Christ Church, where Bishop Hall lovingly and earnestly set before his hearers the life of Him who called St. Andrew. Next, the charge of Bishop Paret at the opening service of the convention. It was a charge, not a congratulatory address, and it took up and emphasized the two simple rules of the brotherhood—the rule to pray daily for the extension of Christ's Kingdom among men, and the rule of service, to try at least once a week to bring one man within the sound of the Gospel; emphasizing them so that no one might forget the object of the meeting and the chief end and aim of the

organization. In the afternoon came another notable short address, that of W. C. Sturgis on "The Motive of Prayer." It seemed like an inspiration to hear this young brother as, quietly and without ornament of diction or elegance of gesture, he carried the hushed and reverent throng up to the very mercy seat of God. Bishops and Priests, as well as laymen, felt that the Master had chosen this one to tell us why we pray for others.

We have already referred to the corporate Communion in Epiphany Church early Friday morning. The sight itself was truly impressive as from the chancel one saw the whole nave of the church filled with men. We doubt if ever before in the history of our Church so many men together received the dear memorials of the Lord's dying but deathless love. The special address which marked this day was that of Bishop Potter. The convention gave him an ovation which testified to the deep and loving hold he has on the hearts of men in our Church. The Bishop, in his happiest vein, spoke on "The City and the Nation," pointing well to the duties and responsibilities that our modern life brings. Again, at night, in Epiphany Church he presided at a public meeting, where his happy allusions to the speakers and their subjects gave him another hold on the lasting recollection of the brotherhood. Epiphany Church seats over 1,300 people, but that night over 2,000 found some place within its walls, the Sunday-school room adjoining the church furnishing hearing space for many. Even larger were the numbers present on Sunday night, and in each the solid ranks of men's faces bespoke a new meaning and an inspiration for all who pray for the coming of His Kingdom. Then, on Saturday, came a crowning day for missions. Already the brotherhood had had an object lesson in that blessed work. Three full-blooded Indians, representing two Indian chapters of the brotherhood, had been introduced to the convention. One, speaking through an interpreter a few words of greeting, said his heart was full, and echoed the sentiment that lodged in every soul; all our hearts were full. The Rev. Mr. Bryan, from Hampton, had also told of how thorough, simple, consecrated had been and was the devotion of good Indians, not dead but living, who had gone back from Hampton to their own lands. It remained for Mr. John R. Mott of New York on this Saturday afternoon to lay before the brotherhood the need of men in Foreign Missions. Like the address of Mr. Sturgis, his talk on Foreign Missions stirred men's souls as plainly he set forth the need, lovingly he incited them to the duty, and devoutly he recounted the blessings of Foreign Missions. The farewell meeting Sunday night echoed this well-taught lesson.

The convention had now been in constant session since Thursday morning. No body of men had ever listened so earnestly and attentively to so many talks and addresses, and yet in the closing hours came one conference, which, like the good wine in Cana, seemed reserved for the last. The subject was, "How far should the Church concern Herself with the Temporal Welfare of the People?" The Rev. Dr. James S. Stone in a striking address set the keynote of the answer and to the next speaker gave new reasons for speaking. That next speaker was Henry Lloyd, the labor agitator, from Boston. He had come feeling that the Church did not concern herself at all with this subject, and, as he told the brotherhood, seventeen years ago he had left the Church because she did not. He related the story of his battles with wrong and injustice; he pictured the present state of distress and recounted its causes; he prophesied that either evolution to something higher or simple revolution from what was intolerable was coming in our land. As he went on, telling how at eight years of age he worked beside his young mother in a factory, living the daily round of a slave, and of how to-day the price of honesty and the cost of virtue were wrapped up in a living wage, his hearers grew more and more aroused to the importance and the significance of the question. Their sympathy went plainly out to this seeker after truth, and they took him into the fellowship

of their kindest interest. The story had another side and this was told by the Bishop of Louisiana. The subject seemed to have kindled his powers into fullest action as with quick and vigorous gesture and rapid intonation in eloquent words he told of the mission of the Church to the temporal welfare of the people. Profound at all times and with a metaphysical turn of mind, which deals with words and phrases somewhat strange to common ears, the Bishop never spoke to better advantage. Over against the necessity of a living wage he set the justice of the man's earning what he claimed, and over against the neglect and indifference of our times he enunciated the Church's duty to society and the people. The brotherhood, acting as a unit, fulfilled its vow of service the following day, for it brought one man at least, Henry Lloyd, within the sound of the Gospel. Sunday found him a constant attendant at the services of the Lord's Day. The Church he had thought deaf to his story heard it all and then told him anew the glad tidings she bears for rich and poor alike.

We have only space to speak of one of the Sunday services, and that is the farewell meeting in Epiphany Church on Sunday night. At 7.30 P.M. galleries and aisles were filled, the Sunday-school room and the vestibules were packed, and after Evening Prayer and stirring addresses, came the close. The Rev. F. W. Tomkins came to the front of the chancel and called on a few of the men to tell what they had learned at this great gathering. Up the aisles they pressed, and in front of the rood screen were closely grouped the earnest, well-known faces of the leaders. It was a touchingsight. Those men who since the beginning of this movement have been its wise leaders, who, moved truly, we believe, by the Blessed Spirit, have fostered the growth of the brotherhood into its fulness of consecrated Christian life, were there, as they have been at each convention, the centre and the source (humanly speaking) of its corporate life. One delegate touched a responsive chord. He said that the convention had converted him to Foreign Missions. He came not prejudiced against but indifferent to that great cause. Mr. Mott's speech had touched his heart and he was going back to pray and work for that part of the Master's vineyard, and all the people seemed to say Amen. As your readers know, the brotherhood has a representative in Japan, a teacher in the school at Nara. He is supported by the offerings of the self-denial week of the brotherhood. One week in the year many of the members by little acts of self-denial set aside a small sum of money. These small sums are the rills which make the stream by which this support of a Foreign missionary is sustained. What hath God wrought! A little over ten years ago, a young missionary was passing through Chicago to Japan. There came an overpowering sense of loneliness, of lack of sympathy, of indifference on the part of men to his work. Of many he met in that city none had a word of cheer or comfort. Yet in that hour came God's Spirit into the hearts of a few men, and while the young man, having reached his distant post, was struggling with an unknown tongue and the trials of an uphill work, that Blessed Spirit was moving those men to found a simple organization, which now by the quiet self-denial of some of its members for a brief week each year, supports a missionary in that field. And out in that field, during these ten years, that uphill work was becoming more and more level to faith and hope. The same Spirit was calling out those who were being saved, and side by side with the growth of this brotherhood among the believers here grew there a larger Church, larger in numbers, multiplied tenfold, greater in influence, changed from a mission to a Church in Japan, with its native ministry, its liturgy, its distinctive life. Read again the two stories, and then look up and look out. See that same Spirit moving men here more and more through this brotherhood to deeper, more consecrated lives, until we shall have taken from our dear Master the reproach that the Church no longer draws men, as we shall see wiped out the stain which lingers in the query, Who cares for Foreign Missions? and shall rest the eye of faith on that glorious vision when the Lord and His Christ shall reign indeed on earth.

J. THOMPSON COLE.

DOMESTIC MISSIONS.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: To be used for work among the Indians, or for work among Colored People.....

REPORT ON DOMESTIC MISSIONS.

THE reports of the several Bishops vary in length and particularity, but such variety does not necessarily indicate either the relative size or importance of the jurisdiction. Bishop Brewer in his report for Montana, which in extent of territory is nineteen times as large as the State of Massachusetts, occupies but a single page, followed by a statistical table. Bishop Kendrick, reporting for New Mexico and Arizona, which he says is the largest missionary jurisdiction after Alaska, completes his report in less than two pages. Bishop Barker, reporting for both Western Colorado and Olympia, is equally brief, and Bishop Graves, reporting for The Platte, Bishop Gray, for Southern Florida, and Bishop Johnston, for Western Texas, are but little longer. Nevertheless there is advantage in such a review of the whole jurisdiction as is contained in the reports of Bishop Wingfield of Northern California and Bishop Garrett of Northern Texas. If it were certain that all Church people would read these reports with the attention that will be given to them by some, no doubt all the Bishops would be glad to give full particulars concerning all their mission stations.

The tone of the Bishops in their reports is generally anxious, but in no case despairing. There is thankfulness for mercies in the past and courage to go forward to the tasks that lie before. The burdens are being cheerfully borne with reliance upon Divine strength and appeals for help from their brethren in the household of faith.

Bishop Gray, who began work in Southern Florida in 1893, reports:

On the Indian river, where I found one clergyman at work and six places occupied when I first came to Florida, there are now three clergymen at work and fourteen places occupied. Two additional churches have been built, five have been consecrated, and two more, if not three, it is hoped, will be completed before the close of the year 1894. I have been greatly strengthened and blessed in my work by the generous contributions that have come to my special fund, enabling me to pay the stipends to additional clergy, to secure from time to time advantages in church sites, and give a little help towards plain mission churches, and also rectories, besides enabling the archdeacons to explore new and promising fields of labor. Still I am not relieved of anxiety as to sustaining the work when I shall have succeeded in having all the vacant places supplied by the services of zealous missionaries.

The proportion of laborers who must look to this special fund for stipends to eke out their slender salaries is far too large, and I trust the General Board will increase the appropriation for Southern Florida.

Bishop Brewer of Montana reports:

When I wrote my annual report last year, the outlook for the coming year was most depressing. Business was at a standstill, banks had suspended, mines had closed down, farmers and stockmen were discouraged, wages were low, thousands of workmen were out of employment. I knew that all Church work must be largely affected by this condition of things, and feared that my working force of clergy would have to be reduced. The results have been better than I hoped for. In some places, less money has been raised for the support of services than usual, but in others they have kept up to the old standard, and in two or three instances there has been a gratifying increase. We have added one to the number of our clergy. Five missions are carried on by lay-readers, and six mission Sunday-schools are conducted by laymen. In that way we are reaching more places and holding more services than ever before. My liabilities are larger than ever before. Where the money is to come from to meet them next year, I do not know. If it is not sent me, I shall have to go and ask for it. But my true place is here all the months of the year. There is work enough to be done, and I only ask to be allowed to do it, and not to be obliged to spend one-third of my time as a money collector.

Bishop Graves of The Platte reports:

It is now nearly five years since I entered upon the work here. In only one year of those five, in 1891, have we had a good crop of grain in western Nebraska. For the ten previous years good crops were generally raised, and in consequence many settlers were lured out to the arid prairies. It begins now to look as though these plains were reverting to the desert they were once supposed to be. Thousands of people have moved away during the last five years, an experience the very opposite of most new countries and missionary jurisdictions, except Nevada. Yet with all these things against us and our efforts, the Lord has been with us and the work for the Church has greatly prospered. We can probably show a better percentage of increase in both spiritual and material things than the average diocese or missionary jurisdiction. Nor have we lost hope in the future for the Church, or the ultimate prosperity of this part of the country. Western Nebraska, with its superior soil and healthy climate, will some day be inhabited, when our people have learned the value of irrigation and more careful and thorough methods of farming. In the meantime we trust that patience will have her perfect work, and that our hope and endeavors will keep bright and active.

Up to the first of January, 1894, when our statistics are gathered, that is, in four years, the mission stations had increased from 19 to 70; the clergy, from 6 to 14; the communicants, from 375 to 1,173; the baptisms, from 166 the first year to 266 last year; the confirmations, from 63 the first year to 159 last year; the number of services, from 1,148 to 2,406; the number of times Communion administered, from 196 to 547; the Sunday-school teachers and pupils, from 464 to 913; the value of Church property, exclusive of school and episcopal residence and above indebtedness, from \$49,610.11 to \$70,546.58. Including school and episcopal residence, the property has increased to \$99,546.58. Our indebtedness has decreased from \$17,316.89 to \$3,137.07. The receipts for all purposes from the parishes and missions have increased from \$8,305.78 in 1890 to \$20,516.23 in 1893.

Bishop Barker, reporting for Olympia, writes:

It has been impossible to do much advance work in the past year. Lack of funds and workers has compelled us to hesitate about entering upon new fields, and yet I do not know of a missionary district in the Church to-day in which the people are so ready to receive our teaching and conform to our time-honored usages as they are here. I believe the number of communicants in Olympia could be doubled in three years with the addition of ten active missionaries and a corps of disciplined lay-readers.

We are holding our own in the large cities, but through the mission field proper the pressure of hard times is severe, and our clergy are not properly supported. Here and there a vacancy shows the dropping of our workers. Every previous gain should be held before a large advance can be planned.

Bishop Barker of Western Colorado reports :

The church at Gunnison is open again, and from it as a centre services have been held at Lake City, Pitkin and Crested Butte. We have purchased valuable lots at Montrose and plan to build soon. The floating debt of \$700 at Meeker has been paid and we are now at work on the \$2,000 mortgage. We need three men in Priests' Orders at once to enable us to fill Aspen and Ouray and supply places on the Rio Grande Southern railroad.

The conditions of life here are peculiar and the outlook uncertain. It would have been easy to expend all sums received, but it would not have been wise. The uncertainty of the future of mining towns and the difficulty of securing the right men almost baffle the best efforts to make or hold advances.

Bishop Leonard of Nevada and Utah reports :

The past year has been one of greater anxiety than any that has preceded it, and yet, through the goodness of God and by the generous help of many friends, I have been less embarrassed than I feared I should be. I am glad to report that every congregation has met its pledge of support to its minister, and only one missionary has been compelled to leave his mission because of the inability of the congregation to continue its pledge. This has been true of the jurisdiction for the past six years. It is a distinction which will continue as an honorable characteristic for many years to come.

The Bishop speaks of places in Nevada greatly depressed and weakened by loss of population, and deplores the necessity of closing Whitaker Hall, in Virginia City.

While Utah is in better condition than Nevada because of a larger population and greater variety of resources, it has suffered great financial depression, and Rowland Hall, the boarding-school in Salt Lake City, has run behind to the extent of a few hundred dollars. The school is a source of anxiety to the Bishop, but he feels it to be of such great value and importance to his work that he will make strenuous efforts to keep it open. Mormonism has changed its attitude. Polygamy is a thing of the past, but Church work is very difficult. "We must needs take a single step at a time. It requires much patience and wisdom in all our work. Each and every missionary is doing what he can." St. Mark's Hospital has had a trying year.

The hospital is filled with patients, and the necessity for increased accommodation is forcing itself upon us. We should make a \$10,000 addition at once, but a debt of \$15,000 upon the property makes it impossible. We have paid eight per cent. interest on this debt for two years and paid it very promptly. If we could only find some friend who would lend us this amount for five years at four per cent. we could pay the debt.

Bishop Kendrick of New Mexico and Arizona reports:

Last year was the best year of my work in this mission. The number confirmed was the largest. The reports show a larger number of families and individuals, baptisms, communicants, Sunday-school teachers and scholars, than from any previous year since 1888. There has been a falling off in the total of contributions. That was to be expected. Hard times are as hard with us as with others; they are as hard here as they

can be. But the amount contributed for the support of missionaries, both in New Mexico and Arizona, was larger last year than the year before. Twice as much was given for missions as in any previous year. The falling off was in contributions for building, repairs and improvements.

I am very thankful to be able to make this report for my fellow-laborers and myself of the fifth of my five years with this mission. We are very grateful to Almighty God for this result.

It is worthy of note that in this country of mining camps and shifting population, only two church buildings have ceased to be useful; the chapel at Mesilla, and the church at Tombstone. We may be able to use the Mesilla property this winter.

There is an impression, I am told, that New Mexico and Arizona are mainly inhabited by Mexicans and Indians. The Church might do something even for these. The fact is, that one-third of the population of New Mexico, and the large majority of the population of Arizona is American, as we use the word. There are in this New Mexico and Arizona mission 100,000 English-speaking people. Surely, we are entitled to a share of the missionary attention of the Church. These people are scattered over 236,360 square miles, which makes this a difficult and expensive field to work. This is the largest mission in extent of territory, next to the Alaska mission.

Bishop Hare of South Dakota begins his report with an expression of thanks:

No report would be just which did not tell of the strength and comfort which have been brought to the hearts of the missionaries by the promptness and courtesy with which the Board looks after our temporal needs, while the noble generosity with which the Indian Hope, the Dakota League, the Niobrara League and other branches of the Woman's Auxiliary listen and respond to our many appeals, is always to us an inspiring example of hopeful service. God give us who are "in the field" grace to do as well as those who remain "by the stuff."

There are in the Indian Deanery 15 clergymen, 53 catechists and helpers, 41 churches and chapels and 25 residences.

In the other deaneries there are 13 clergymen, 3 lay readers who give their whole time to the work, 28 churches and 7 rectories.

There are no debts of any kind resting upon any of the buildings (churches, parsonages, boarding-schools) in the Niobrara (Indian) Deanery.

In the other deaneries there has been, thanks be to God, an unwonted degree of susceptibility to religion amongst the people during the past year, and by the aid of lay readers services are being held in more places now than ever before.

Bishop Garrett of Northern Texas reports:

The work of the Church in this jurisdiction has gone on steadily during the year. Every place in which a modest support can be secured is now supplied with ministerial service. The men are too few to cover the area effectively, but there is no support for even one additional workman.

But I do not wish any one to suppose that I have ever indicated all that might be done here were the men and means to do it forthcoming. In the immediate neighborhood of Dallas are large towns in which we are doing nothing, but where hopeful evangelistic work could be done were there any one to do it. The same is true of all the other principal towns. They all have near them important centres of life, but nothing has even been attempted in them.

The cathedral at Dallas is now being roofed in, but there is no money to carry it further, and the Bishop appeals for money to enable him to finish it.

St. Mary's Institute, Dallas, the Bishop considers a most important work as a missionary agency, and he asks for help to carry it on.

Bishop Johnston of Western Texas reports:

We rejoice that the trials which have come upon our people have turned more of them to seek comfort in religion than ever before. Not only were many more confirmed than in any previous year, but there was a larger proportion of men than I had ever known, verifying the Prophet's words, that "when God's judgments are abroad in the earth, the people will learn righteousness."

Although many of the clergy have had to suffer with their people, yet none has deserted his post solely on this account. I feel sure that unless I can supplement their small incomes this winter, there will be much hardship endured, for I know that in several cases it is going to be impossible for the people to pay even the small amounts they have promised, as, excepting in the agricultural area, which is small as compared with the whole district, I can see no sources of revenue in the near future. I sincerely trust that this great Church, so many of whose members have not felt the slightest inconvenience from the hard times, will not suffer these faithful men at the front to be driven from their posts, or to endure the discomforts which must attend upon a curtailment of salaries already inadequate to their needs. There never was a better opportunity afforded for this Church to demonstrate its catholicity by thus caring for its ministers and providing spiritual oversight for its members in the remotest part of the land. It will be an object lesson which will not be lost upon the people.

Bishop Wingfield in closing his report writes:

Should any reader of this twentieth annual report of the most western Bishop in the United States ask: "How can I help you? What can I do for you?" I would most respectfully respond to any one who asks in good faith and with the intention of answering our appeals and say: "Our needs for the coming year are, first and specially, the prayers of all faithful people for the prosperity and growth of my work, and, secondly, I crave the interest and assistance, the substantial aid of all who are friends to the Missionary District of Northern California. Who then, let me ask, will send me the money to build a church at Redding, at Corning, at Willows, at Rumsay, at Winters, at Elmira, at Loomis, at Penryn, at Ferndale, at Ukiah, at Colusa, at Fort Jones? I specially plead for the last two. I beg for \$1,000 for Colusa and \$500 for Fort Jones. Perhaps we may lose what we now have if we fail any longer to meet our obligations. We want boxes for our hard-worked and willing clergy to eke out a living. We want Bibles, Prayer Books, Hymnals, vestments, vessels for the Communion, and everything or anything else that is used in the Church for our work.

Bishop Talbot of Wyoming and Idaho reports:

Our chief concern has been to keep our men in the field and enable them to tide over the stringency of the times. We have lost one worker by death and one by removal. Three new missionaries have come to us, leaving us a net gain of one over last year. But our clergy fund is depleted, and as I write several of my best men are waiting for their stipends, which I hope soon to send them.

It is no small compensation for the dark outlook, financially, that the spiritual progress of the work has been encouraging. Our Confirmation classes have been larger and in several districts there has been a marked increase of attendance. This, too, has been accomplished despite the fact that there has been but little if any increase of population and an utter collapse of certain industries on which the people were depending. We have built one rectory and one church.

He is cheered by the progress and prospects of St. Margaret's School for girls, and of St. Matthew's Hall for boys. Of the latter he says:

Four young men have just entered the seminary from Wyoming and Idaho, and three of that number were prepared at St. Matthew's Hall. It will be remembered that this hall does its work in connection with our Wyoming State University. We employ no teachers. A warden in Holy Orders is the head of the hall. Thence the boys and young men go daily to the university for their Latin and Greek and mathematics and all branches of secular learning. But they sleep, take their meals, study and say their prayers at St. Matthew's Hall. Thus we have a Church school without the heavy burden of supporting a large number of teachers and the tuition being free at the university, we can receive students at a comparatively small cost.

For both of these institutions he needs endowments and, referring to the faithful work done among the Indians at Shoshone agency, he asks for means to build another school for the education of Indian boys.

In closing his report, the Bishop is warmly grateful for the help which has been sent to him, and gives the following statistics: Priests, 17; Deacon, 1; lay missionaries, 8; candidates for orders, 10; confirmed, 113; baptized, infants, 165.

Bishop Brooke of Oklahoma reports:

The Bishop has been in the field all the time, with the exception of six weeks—three spent in and near Chicago at the time of the Missionary Council and three more in St. Louis in February. So far the work is very simple; the organization of missions, the securing and placing of missionaries, the securing from at home and abroad of money to sustain them and the absolutely necessary help to build small, cheap churches and rectories, the constant, almost every-day labor of the Bishop and his clergy to provide more or less regular services for all the little scattered flocks of Church people and to make the Church known where people are ignorant of her ways—these make up the sum of our efforts. As yet we have attempted no schools or hospitals. They are needed, sorely. Two hospitals and several day-schools could at once be established with but little money to start with, and would almost support themselves, after the initial investment. One rudimentary hospital, and one or two schools I shall dare to hope for next year. For a boarding-school for boys or girls I do not yet dare to hope, though there is the need. I am looking forward to establishing, if not at once, some day not far off, a Church family home in connection with two of the territorial institutions, the university at Norman, and the agricultural college at Stillwater. Whatever our sentiment and judgment may be, co-education is an established fact in these western states in all public institutions, and the Church's best opportunity to influence education is to co-operate with the state by supplementing its work, in "annexes" and "halls" connected and affiliated with state institutions. They are welcomed and fostered. We need money here sorely; but we need the right men a great deal more. Men that will stick and hold on, men without families, to work in places where there is not support, or homes or schools for wife and children. Not geniuses, but *good* men, steady, patient, peacemakers, self-controlled. We have some such, but not half enough. Some as faithful clergy as I know are laboring in our little band.

Bishop Walker, who has been absent from North Dakota for several months, has returned in restored health, and dated his report from the mission among the Indians at Devil's Lake, where, the night before, he had confirmed seven young men, all Dakotahs. A short time before, at the Cannon

Ball, he confirmed five Indians and baptized ten. He reports great destitution among the Indians as the result of an almost total failure of the crops.

Concerning his work in general, he reports that the financial stringency has been felt throughout the jurisdiction, and on account of his enforced absence from the country, by reason of ill-health, he has not been able to make the customary appeals for help, and has received so much less than usual that he has had to tax his private means to supplement the salaries of missionaries, etc. He writes :

Scarcity of money and the extremely low prices for wheat—our principal product—have been a great hindrance to our work. The people are willing but not able to contribute as in the past for the support of the clergy, for the erection of churches and rectories and similar work. Some debts have accumulated, some salaries are in arrears, some congregations are unable to pay interest on small mortgages which hard times have produced.

We have now twelve clergymen in active work. Two are canonically connected with another diocese, although they have a larger field of labor in each case in North Dakota than in their own diocese. This is all that, with our present resources, can be supported. It is to be said to the great credit of my brethren, the missionaries of North Dakota, that notwithstanding diminished income they have remained at their posts working faithfully and devotedly. Thirteen lay-readers are doing earnest duty where clerical supply is rare or impossible.

Bishop Wells of Spokane, whose report is the briefest of all, occupying little more than half a page in print, writes that two more clergymen have joined their ranks, most of the old places have been supplied with services, five new points have been occupied, several Sunday-schools established, and most of the missions show substantial growth and progress. St. Mary's Hall, the school for girls, must have a better site and a more commodious building. Steps have been taken to organize a hospital, and a few hundred dollars have been raised in Spokane towards that object. He rejoices in the favor with which the community looks upon the Church and the Bishop. A fire destroyed, a few months since, the Bishop's house and several other buildings belonging to the jurisdiction.

ALASKA.

The tide of summer travel carries visitors to Alaska, but they do not reach as far as our missions, which are upon the Yukon river and far north at Point Hope on Behring sea. The Rev. John W. Chapman, after laboring seven years at Anvik, where he succeeded the Rev. Octavius Parker, spent last winter in "the States," and on his return this spring was accompanied by Mrs. Chapman, Dr. Mary V. Glenton and Miss Bertha W. Sabine. This will prove a valuable reinforcement of the mission at Anvik. The Rev. E. H. Edson has arrived at Point Hope, to the support of Dr. John B. Driggs, who has been alone there for four years. The mails have brought no report from Dr. Driggs of his work at Point Hope, and there has not been sufficient time since Mr. Chapman's return to receive a report of the Anvik Station, so that the reports from Alaska for the past year are very meagre. There is only the brief report of the Rev. Jules L. Prevost of the mission of St. James at Nuklakayet.

If anything could melt the hearts of Christian people, it would be the thought of the devotion of the heroic men and women who have gone to those far-off, inhospitable regions for the love of Christ, to seek and save the lost.

The sacrifices which the people are asked to make to sustain missions are as a thing compared to their self-sacrifice. Gifts of money ever so costly are not worthy to be mentioned beside these gifts of self to the service of God.

Mr. Prevost reports :

In the spring of this year I made a trip to Fort Yukon, and in a small boat floated down the river past the mission and Nowikakat, until picked up by the river steamboat. On this trip I visited every village and camp on the way, remaining from one to three days at each place, holding services, baptizing and teaching. The natives are all anxious for a missionary. Wherever I went I was received with the utmost consideration, and the Word of God was listened to with joy.

My time was so much taken up I was unable to continue the school. I did, however, give instruction to three boarding pupils.

This spring the gatherings of our people were so large that our services had to be outdoor meetings. At Christmas I had to divide our people into two congregations so as to accommodate all within our school building.

The press sent last year has already accomplished good work. Besides two editions of the *Yukon Press*, a pamphlet of hymns, beatitudes, and a prayer was published, for the natives. I hope to set a boy at work to learn type setting, and give him in time a remunerative occupation, as the press will undoubtedly pay its own expenses. I had a separate hut made for the press by native labor, at a cost of \$60, which is a donation. Work on the house was commenced in the fall and completed exteriorly by Christmas. The interior still lacks completion. The natives 200 miles up the Tanana have started a small building for our use at their place, which they hope to finish this summer at their own expense.

WORK AMONG THE INDIANS.

In Alaska, Indian Territory, North Dakota, South Dakota, Wyoming and Southern Florida, work among the Indians is carried on, which is spoken of with more or less fulness in the reports from those missions. In New Mexico and in Utah the Bishops are anxious to begin work among the Indians, while the great work in Minnesota and the prosperous mission in Fond du Lac do not come under review here, because the work being in dioceses no report of it has been received. But the great importance of missions to the Red men cannot be exaggerated, nor can the fruitfulness of them be denied. All the more need is there of Christian interest and help in this branch of missions for the reason that the Church, from motives of patriotism, has refused longer to receive aid from the United States Government in the support of Indian schools.

The following tribute from a gentleman who recently visited St. Mary's School at Rosebud Agency, South Dakota, is the best kind of testimony that can be desired for all our school work:

"As the day seems near at hand when I shall go away from Rosebud, I wish to express to you and to your associates at St. Mary's my appreciation of the work you have undertaken and are grandly carrying on. In one like myself, brought up in the East of the East, New England, the question of Indian education had never been taken seriously into account, it was too remote to be touched.

"But when I saw the practical and wholesome results of Indian teaching at St.

Mary's, a new page was certainly opened to me. It surely seemed difficult for me to realize that the children whom I saw in your mission were the offspring of wild Indians who, a few years ago, knew no influence other than their own inherited passions and instincts.

"Clean, tractable boys and girls learning to become useful and Christian men and women, such was the lesson of St. Mary's.

"You have no idea of the real pleasure I received during my sojourn with you, and I shall always be under obligations to you and to the ladies whose acquaintance I made. Few eastern people could believe that in the midst of the prairie was an institution like St. Mary's. To me it was an ideal school and home, even for white boys and girls, and its good influence will, I know, be felt throughout the reservation and State. I say freely that the dormitories, kitchen, schoolrooms, in fact everything, was so cleanly and neat and so perfectly ventilated as to excite my admiration."

WORK AMONG COLORED PEOPLE.

The officers of the Commission report :

The principal changes that have occurred among the staff of the Colored clergy employed in active duty in the South have been occasioned by the admission of five to the Diaconate and the elevation of six Deacons to the Priesthood—one Deacon has been deposed. The total number of Colored clergy now at work is sixty-eight, a net increase of twenty-seven since 1886; of these forty-one are in Priests' Orders and thirteen are employed in northern cities. In addition, fifty-two white clergy are wholly or in part engaged in the same department of Christ's Vineyard in the South. Of the five Archdeacons devoted exclusively to the work of extending the influence of the Church among the Colored people in the several dioceses under the Bishop's direction two are Colored.

The Commission deplores the insignificant number of lay-readers and catechists for the immense field needing and demanding additional ministrations and urges the need of normal schools under Church direction.

The value of schools where systematic religious and industrial training are the main features, has long been recognized. Industrial training goes hand in hand with the simple elementary instruction of the common schools; religious education forms the basis of character on which much of the success of Church work depends. By these means life in the family and in the individual is moulded and elevated. Normal and boarding schools for girls should form essential parts of any large educational system. The development of the Negro must be through the school-house, and the Church will be wise to direct its efforts largely to that end. It is thus that improvement can be most readily secured in the material and moral condition of the population.

The value of the divinity-schools for training candidates for Holy Orders would be greatly enhanced by being brought into closer relations with each other and by becoming part of one common system, and a special committee appointed for the purpose will try to concentrate and harmonize action among the existing schools.

They note evidences of growth in North Carolina, South Carolina, Georgia and Southern Virginia. The Bishop of Southern Florida says in his report :

"I see that the Bishop of Georgia reports one-tenth of the communicants in his diocese as black. I find the proportion in my field, according to the tabulated statement, to be more than one-seventh of the whole number of communicants."

In the sixteen southern states aided by the Commission, representing nineteen dioceses, with a population of about 7,500,000, there cannot be fewer than 6,000 communicants at the present time.

The results may seem slow in their development, but are not devoid of encouragement to those who are waiting for the little cloud to appear in the distance. The present process is one of breaking the fallow ground and sowing the seed—the first-fruits may be ours—the harvest remains to be reaped and garnered by another generation. But for the anticipation of the long delayed harvest many would be tempted to abandon the work as hopeless and retire from the field in despair. The present modest amount of success is an indication how much might be obtained if Church people were really in earnest and felt their responsibility to impart their inherited blessings to the millions living by their side, who are still as alien to them in spiritual matters as if separated by an ocean.

The report closes with these brave words: The citadel in which are intrenched so much ignorance and immorality is not impregnable—the number and means of the attacking party may seem disproportionate to the end, but are not contemptible, and if the siege is carried on with earnest faith, persevering action, and in the power of prayer, it must surely succeed.

The whole report of the Commission should be read and pondered, as should also all the other reports which are to be found in the appendix.

It will be noted that a larger number of the Missionary Bishops than heretofore state in their reports the amount of money which they have received from other sources than the Board's appropriation. This will be gratifying to the supporters of missions, and when the practice becomes universal of making once a year public acknowledgment of the amounts received by the Bishops for the work in their jurisdictions, it will afford a truer index to what is being given and tend to encourage more gifts where they are needed.

MAGNITUDE OF THE FIELD.

The extent and variety of work which is comprehended by Domestic Missions can hardly be appreciated from the brief extracts which precede. Except as to the work among the Negroes in the South, no account is given of the missions in thirty-four dioceses which are aided by the Board. The Journals of these dioceses must be searched for what is lacking here. It will suffice to say that the field extends from Maine to California, from Southern Florida to northernmost Alaska, eastward and westward of the Mississippi, from sea to sea. Beginning at the chief Atlantic port by which the immigrant enters to reach his new home it follows him over the mountains and beyond the rivers to the plains, the mining camps, the ranches, wherever settlers are to be found in all the broad expanse of the national domain.

Neither race nor nationality limit the aim of Domestic Missions among the dwellers in these United States. The remnants of Indian tribes wherever scattered have a first claim upon the love and pity of Christian hearts; the millions of the Colored Race have a peculiar right to share in the heritage which the Church has received; while sons and daughters from eastern homes who have gone west and the children of strangers gathered here to become part and parcel of the American people need and should receive the fostering care of the Church. By schools of every grade for general education, by hospitals, by Sunday schools and churches, and by ministrations in the abodes of the people the domestic missionary is sent to preach Christ the Saviour of sinners and the hope of all conditions of mankind.

The contemplation of so great a field must surely signify to the thoughtful reader the disproportion between the existing demand and the supply which the Church affords, and impress him with the imperative need of large additions of both men for the work and money to sustain them.

A PLAIN INFERENCE.

Money, a much more liberal supply of money, is an urgent and importunate need for the carrying on of the work which is already in hand, and for the demand for increase which is opening under the faithful efforts of these pioneers and leaders. Keener interest, quicker readiness to observe the needs and to supply them, to hold up the hands and to strengthen the hearts of those who are giving themselves to the work of planting and extending the Church's ministrations in all parts of the mission field is the call which issues forth from all these reports. The time seems to be ripe and the conditions all favor a prompt and vigorous forward movement, if only the people will respond with heart and purse. Shall it not then be welcomed as a privilege—a *privilege* thus to work with God and for God up to the full measure of the ability which He has given? A whole fortune would not be too much with which to meet all these demands, and how could a fortune be better employed? In what way could it be laid out to do so much good or bring so much reward of real pleasure to the giver and of eternal gain to souls? If the hundreds and thousands of men and women in the Church would but do what they could to help the work, to sow and plant good seed and to nurture and support the feeble growths, the harvest of rejoicing would surely follow.

THE WOMAN'S AUXILIARY.

The Woman's Auxiliary is the training school for missions. The mothers and sisters are the teachers of the young in the home and in the Sunday-school, and upon their zeal and fidelity largely depend the attitude which the rising generation shall hold towards missions and the force of the Church in its aggressive work. They have done much already through the multiplying of branches of the Auxiliary and the recruiting of the parish organizations until in many a place the strength of the parish is to be measured by the vigor and activity of the Auxiliary. The Junior Auxiliary, composed of young people in the parishes, and in some places embracing, as it might well in all, the entire Sunday-school, is an outgrowth of the older organization of women. Of the Junior Auxiliary the Babies' Branch has been founded in memory of a little lad in Rochester, New York, who was early called to his heavenly home, leaving behind a beautiful example of youthful love for missions. The Babies' Branch seeks to have sponsors at the baptism of children make a gift to missions in their name, thus entering them at the beginning of the Christian life as members of the Missionary Society, and supplying each with a mite box for the continuance of their membership. If the women of the Church will all use their influence to the utmost, if they will seek to cultivate in themselves and others an interest in all the Church's missions at home and abroad, there is hardly any limit to the good that they may do in developing the missionary spirit and activity of the Church.

FOREIGN MISSIONS.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.....

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*.....

ANNUAL REPORT OF THE MISSIONARY BISHOP OF TOKYO.

THE year just closed has been an eventful one for Japan. It has been physically, politically, and ecclesiastically a year of upheaval. The earthquake of June 20th was the most severe that Tokyo has experienced within forty years. By it our mission suffered damage to an amount estimated at yen 10,000, and one of our most efficient Japanese teachers lost his life in the destruction of St. Paul's College.

The Japanese Diet was dissolved twice during the year by imperial rescript for legislation which the government justly feared would prejudice western powers against the proposed revision of the treaties.

For the last three months the nation has been in a fever of excitement over the quarrel with China concerning the occupation of Corea. This has finally culminated in a declaration of war against China by the Emperor of Japan.

The question of jurisdiction in Tokyo between the English and American Bishops was brought up in the Tokyo local synod of the Japanese Church last January, and has been the occasion of calling a special general synod of the Church for the purpose of adopting some scheme of territorial jurisdiction which would enable both Bishops to continue the oversight of their respective missions without the necessity of abandonment or exchange of valuable property.

This synod met in May and adopted a scheme of division which has already been submitted to the Board of Managers. By this division the American Bishop is given a territory nearly 700 miles in length, with a population of more than 11,000,000 souls.

If the English and American missions were at this time beginning work in Japan, the present lines of jurisdiction would commend themselves to no one, but, under the circumstances, no better plan seems feasible. If the American Church seven years ago had made an emphatic protest and claim of priority, much trouble might have been averted and the American Bishop left with undisturbed jurisdiction in Tokyo.

With so much to distract and divert the attention of the people, we have deep cause for thankfulness to the Master of the vineyard that He has not suffered the labors of His servants to go for naught, but has blessed them in adding to the Church many such as should be saved.

EVANGELISTIC WORK.

OSAKA DISTRICT.

No new stations have been opened in this district during the year. Our force of foreign workers is so small that the work already in hand demands more attention than they are able to give it. The ordination to the Priesthood of two Japanese Deacons will greatly strengthen our force by enabling them to supervise some of the outstations which hitherto have been under the direction of the Rev. Messrs. Gring and Dooman.

The deposition of the Rev. K. Momoki for immorality caused us great distress and anxiety. Under the wise and zealous efforts of the Rev. H. D. Page the evil effects of demoralization in Mr. Momoki's congregation were happily averted, and few, if any, had their faith disturbed by the sad falling

away of one whom they had loved and revered.

The catechists, Bible-women and teachers have been much strengthened and enlightened by the Monday meeting which Mr. Page has held for his workers. Our day-schools have increased, and the number of pupils is more than 300 per cent. greater than last year. Our people at Sakai have opened an industrial school for poor children which is now almost, and in two years more will, God willing, be entirely self-supporting.

The ladies' society of St. John's, Osaka, is rejoicing in the possession of a suitable building of their own for St. John's Orphanage, which is now on a permanent basis.

The Rev. Messrs. Chikashige and Minagawa work most unitedly and efficiently with the Rev. H. D. Page for the consolidation and progress of all branches of our work in Osaka.

The Rev. Mr. Dooman has many out-stations scattered through the four provinces of Yamato, Kishu, Iga, and Ise. His work requires his absence from home the greater part of the time. I have been much pleased in my visitations with Mr. Dooman to see the energetic and hearty manner in which his labors as an evangelist are performed. I hope to make his work lighter by transferring to the Rev. Mr. Chikashige the stations in Iga and Ise. Mr. Dooman is also instructor in Trinity Divinity-school, Tokyo, and during the winter delivered a course of lectures on comparative religion.

The Rev. A. D. Gring is in charge at Kyoto, and has also had the supervision of the catechists in the towns of Otsu, Hikone, Nagahama, and Tsuruga. Owing to the difficulty he has had in securing passports for these out-stations, I have relieved him of them and placed them (with the exception of Otsu) under the direction of the Rev. T. Minagawa.

Mr. Gring is enthusiastic over what he considers the grand future of the Church in Kyoto, and feels greatly the need of suitable buildings for the carrying out of his plans.

The removal of St. Agnes's School to that place will be a valuable addition to Kyoto, but there is still wanting the church and parish building. The money for the former is in hand, and as soon as the Board of Managers is sufficiently assured of the security of

the title in which the land is held, I hope it will hasten to authorize the erection of the church.

TOKYO DISTRICT, TOKYO CITY.

The removal of the Rev. H. D. Page to Osaka and the return of Bishop Williams to the United States left a void in our Tokyo work which has been difficult to fill. The congregation of Trinity Cathedral taxes its seating power to the utmost nearly every Sunday morning; the hearty and reverent service is a joy and comfort to us. Through the untiring and ever careful pastorate of Bishop Williams, assisted by the zealous co-operation of the Japanese Deacon, the Rev. J. W. Naide, the Japan mission of the American Church has the largest native congregation in Tokyo.

Mr. Naide, having been advanced to the Priesthood Trinity Sunday, is now Priest in charge under the Bishop.

The Rev. J. M. Francis is Priest in charge of the English congregation worshipping in the cathedral. The English-speaking community in Tokyo being small, and there being two other congregations which claim a constituency, the average attendance of sixty at our English services is a good showing. The service is made especially attractive by the choir under the able direction of Mr. Francis.

St. John's, Tokyo, is growing under the care of the Rev. Mr. Seita, who, having done faithful duty as a catechist for more than eight years, was made a Deacon the first Sunday after Trinity. There is a street chapel and a school for poor children connected with this church.

Christ Church, Tokyo, is sadly in need of a new building. The present edifice was built about eighteen years ago, and were it not upheld by buildings on either side, would be unable to support its own weight. It is a small, dirty, unsightly frame structure, unfit for the housing of a good horse. The people are not able to build for themselves. They have asked me to spend \$250 in repairing the present building. This I refuse to do. It is not worth it. I need \$5,000 for the purchase of land and the erection of a plain, substantial building sufficient for the present needs of the congregation. More than half of this is required for the purchase of land 100 feet square. There are two street chapels and a poor school connected with this church. The

Rev. Mr. Tai was pastor until last March, when he was stationed at Sendai. It is now under the Bishop, assisted by a catechist.

The True Light Church, Tokyo, is under the pastorate of the Rev. Y. Suginra who was advanced to the Priesthood Trinity Sunday. He is an active, prudent worker, and the congregation is making steady growth. The people of this church support a dispensary, unassisted by the mission. Mr. Suginra also has charge of the work among the Etas, which was formerly under the care of the Rev. J. M. Francis. He is also the Priest in charge of the work carried on by a catechist of the Japanese Church Missionary Society at Utsunomiya, sixty miles from Tokyo.

The Rev. J. C. Ambler has done arduous labor at Grace Church, Tokyo, and at his seven out-stations. I had the pleasure of consecrating two small churches in his field—one at Kawagoe, the other at Kennagai. His catechists are working loyally, and he hopes by next year, by God's blessing, to see the increase of what has been planted and watered.

The Rev. J. L. Patton has been so hindered by the delay in building his house, and the difficulty of getting a resident passport, that his removal to Mayebashi was not consummated until April. He will, without doubt, I think, pass successfully in September his last examination in the Japanese language, and will then be able to give his whole time and energy to evangelistic work. We shall look for a better report from him next year.

With the accession of the Rev. H. S. Jefferys to our force, we have been able to enter the large and important city of Sendai. From this place as a centre he is able to work north 215 miles to Aomori and south fifty miles to Nihon Matsu. With him is associated our oldest native Presbyter, the Rev. M. Tai, and an energetic catechist. They are meeting with much opposition at present from the enemies of the Lord, but hope by patience and perseverance and by organizing dispensaries and poor schools to win a good report from those who are now blinded by ignorance.

The occupation of Sendai is the most important move our mission has made since its entrance into Kyoto five years ago. Until Mr. Jefferys was placed in Sendai all

ministerial work between Fukushima and Aomori was done from Tokyo, distant 450 miles from Aomori. The occupation of a few more strategic points will greatly facilitate the successful promotion of the evangelistic work of the mission. These places cannot be entered without the addition of at least five new missionaries to our present force of foreign evangelists.

Miss Southon at Aomori is doing outpost duty 215 miles from our nearest missionary, and until May last her nearest neighbor in the mission was 450 miles distant. She has worked cheerfully, energetically and successfully. We ought to have a clergyman stationed at Aomori as a centre. There are several other large towns within easy reach. The people in that section are approachable and seem to be less prejudiced and more receptive than those further south and west. Miss Southon has a flourishing day-school and a night-school for which she needs, and ought to have, a building, the estimated cost of which is \$1,000.

INSTITUTIONS.

TRINITY THEOLOGICAL SCHOOL.

This school has had twenty-one students on its roll, five of whom were graduated on St. Barnabas's Day. Any theological school would be proud to number these men among its alumni.

They have all been assigned work as catechists, their ordination being postponed until one-third of their salaries as Deacons has been pledged by the congregations to which they minister.

Of the remaining sixteen students, twelve are in the preparatory department.

The work of the school has been much hindered by unavoidable delay in getting lectures and text-books translated and printed.

There has been a unity and devotion to duty among the students this year which is evidence that they realize the solemnity and dignity of the vocation to which they have been called.

I believe that one cause of the improved *morale* of the school is the passing of a rule requiring each student in turn, under the direction of a professor, to officiate at daily evening prayer in the cathedral.

No cause for discipline has arisen.

We are greatly in need of a strong man for the department of systematic theology.

The board of managers has shown its appreciation of our need by making an appropriation for the support of such a one.

The Rev. A. R. Morris (unsalaried) in addition to his onerous duties as treasurer has taught New Testament exegesis in this school.

ST. PAUL'S COLLEGE.

St. Paul's School, having raised its standard for admission and extended its curriculum so as to cover the course of study in ordinary American colleges, has adopted a title commensurate with the work it is doing.

It speaks well for this institution that at a time when Christian and foreign educational enterprises are unpopular, St. Paul's should be able not only to retain but increase its number of students. This also in face of the discouraging fact that the school building had been condemned as unsafe, necessitating the rental, as dormitories, of small, unhealthily situated, and inconvenient Japanese houses one-fourth of a mile distant from the college. The president and faculty deserve much credit for their success in making the college what it is. Our hope is that St. Paul's may in no distant future be the Church university of north-central Japan.

The college building having been condemned and the Board of Managers being unable to make an appropriation for new buildings, I took the responsibility of requesting the president of the college, the Rev. T. S. Tyng, to return to the United States and solicit personally funds for this purpose. It speaks well for his efforts and for the generosity of our Church people that at a time of so great financial stringency he should be able to collect \$8,000.

That the condemnation of the building was not from any panicky alarm was sadly proved by the heavy earthquake of June 20th, which completely wrecked the building, killing one of our faithful Japanese teachers and wounding another.

The amount collected by Mr. Tyng is sufficient only for the erection of dormitories. Until the balance of the sum appealed for can reach us, the parish house of Trinity Cathedral will be used for lecture and recitation rooms.

The building is unsuited for such a purpose and its daily use by St. Paul's interferes with the work for which it is intended.

Unless generous and speedy relief comes to St. Paul's it must suffer grievous loss.

Plans for the new dormitories have been drawn and the contract for building has been given.

Mr. J. McD. Gardiner, the mission architect, has had the approval of three other engineers and architects concerning the strength and earthquake-resisting power of the new buildings.

Miss Sprague, Miss Williamson, and Miss Verbeck have taught daily in the college.

ST. MARGARET'S SCHOOL.

Under the experienced management of the principal and head-master and the self-sacrificing labors of its devoted matron, St. Margaret's has continued the good work which has characterized it for a number of years. A large majority of the girls are communicants who take an active interest in charitable and evangelistic efforts. Miss Goepp, by precept and example, has done much to deepen and strengthen the spiritual life of the school.

She now leaves the school, after four years of service, to make her residence at Fukushima, 160 miles from Tokyo, as a leader in evangelistic work. Miss Verbeck will take her place in St. Margaret's.

Next year we shall be obliged to ask the Board of Managers for an appropriation for new buildings.

When the present structure was erected, it was understood to be but a temporary building to be used for not more than seven years at the most. It is now eleven years since its erection. It is in constant need of repair, and was badly shaken and damaged by the late earthquake.

It is much cheaper in the end for us to build substantially and with an eye to permanence than to put up make-shift, temporary buildings which are unsatisfactory from the beginning. We shall need \$12,000, United States gold, for the new St. Margaret's school building.

THE LADIES' INSTITUTE, TOKYO.

This school has been the cause of much anxiety for the past three years. When everything foreign was popular the school did well, but owing to the reaction, and also to the long-continued ill-health of Miss Aldrich the scholars fell away, and at the opening of the annual term but five pupils remained.

By the advice of her physician, Miss Al-

drich returned to the United States last November.

A board of directors, consisting of two foreigners and three Japanese, was appointed for the school to whom its general management was entrusted. I appointed Mrs. Ogashima, a Japanese Churchwoman who had been a teacher in the peeresses' school, principal *pro tem*.

Under her energetic management, with the cordial co-operation of the directors, the school has taken a new and vigorous lease of life. At the close of the term the pupils numbered twenty-seven, all from the higher classes of Japanese society. Miss Kimball, a Churchwoman temporarily residing in Japan, was employed to do the teaching formerly done by Miss Aldrich.

Miss Sprague has continued her duties as assistant teacher to the satisfaction of everyone.

TOKYO SCHOOL FOR BIBLE-WOMEN.

This school is yet in its infancy. It was begun three years ago by Miss Perry as a private enterprise. It came under the control of the mission year before last. It had seven inmates this year, of whom three finished the prescribed course of study at the end of June.

The Rev. Messrs. Morris and Francis, Mrs. Francis, and the Misses Perry, Verbeck, and Mailes have given instruction in the school.

THE LADIES' INSTITUTE, OSAKA.

This institution has just closed its most successful year. The number of pupils has steadily increased, and their attendance and work have been very satisfactory. The energetic and capable manager, Mr. Mori, gave his time and fostering care without pecuniary compensation. Not only has he done this, but from his limited income he has given generously toward the maintenance of the school. Much of its success is due to Miss Bull, who has by self-sacrifice and unflagging devotion to her work won the confidence and affection of the Japanese. If friends of this institute in the United States could give us money for a building (\$5,000 gold), its permanence would be assured. A large proportion of the present appropriation is spent for the rent of a Japanese house. The owner, seeing the growing prosperity of the school, is frequent in his demands for a higher rent; it is difficult to rent other houses suitable for school purposes. The

school is intended for girls of a higher class than have been received hitherto at St. Agnes's. There are no scholarship pupils, and we want none. If we are freed from the payment of a heavy rent, there is little doubt that in the not distant future the school will become self-supporting.

ST. AGNES'S SCHOOL, OSAKA.

This school went from bad to worse last year. The number of pupils, which three years ago was more than sixty, fell to twenty-three. There was a lack of discipline and want of interest among both teachers and pupils which brought me to the determination that the school must be closed. The teachers were, therefore, dismissed, and sixteen of the most promising pupils brought to Tokyo and placed in St. Margaret's School.

The constant expectation of removal to Kyoto, which was decided upon two years ago, is largely responsible for the demoralization of the school—both teachers and pupils.

It was my confident hope that we might begin the new school at Kyoto this coming September. I had invited Miss Nmé Tsuda, a Japanese educator, well known throughout Japan, and also in many parts of America, to take the principalship. Miss Tsuda was much interested in our plans for the reorganization of the school and accepted the appointment on the condition that the educational department in Japan accept her resignation as teacher in the peeresses school.

Greatly to her disappointment, as well as to ours, her resignation was declined.

Under the circumstances, I think it best to defer the opening of the school until we may secure the services of a competent person as principal. Its future success or failure is largely dependent on the way in which it is begun. The dormitories for the new school are built, but the erection of the main building was postponed until we might be morally certain that contemplated legislation of the Japanese parliament would not entirely deprive us of property held outside of the Foreign Concession. Such radical legislation was fortunately frustrated by the peremptory dissolution of the parliament; and under the approval of the Board of Managers the completion of the buildings will be pushed forward as rapidly as possible.

ENGLISH-JAPANESE SCHOOL, NARA.

Very little change either for better or worse has occurred in this school. We hope for a decided improvement next year. Mr. Charles H. Evans is coming to us, under the good auspices of the St. Andrew's Brotherhood, to take the position of English teacher in the school and to inaugurate work on brotherhood lines for our young men. This is the first foreign missionary work undertaken by

the brotherhood, and I am certain that it will bring much joy to us and result in an increase of missionary interest and enthusiasm among young Churchmen in America. We are especially grateful for the affectionate sympathy and assistance of Mr. John W. Wood, the zealous general secretary of St. Andrew's Brotherhood.

JOHN MCKIM,
Missionary Bishop of Tokyo.

REMARKABLE TESTIMONY TO MISSIONS.

AGENTS of the South American Missionary Society of the English Church have recently been laboring among the Indians of Gran Chaco, in Paraguay. The public land surveyor of the republic lately addressed a letter to the president of the nation in which he refers to an expedition into the interior from which he had that day returned. He writes: "I am surprised at the security and tranquillity with which we can now travel among them; thanks to the effective measures taken by the missionaries of the South American Missionary Society to Christianize those savages. The last time I traversed the same ground, five years ago, I took with me fifteen specially selected men, all armed with Remington rifles and revolvers, and I never allowed anyone to go alone to seek water or to explore our road. We always rode in company and armed, and never went far from our encampment. At night we set sentinels and slept with our weapons at hand. When measuring, if we saw smoke we fell back on our main body, and any signs of Indians made us advance with redoubled caution. In the *toldo* [Indian village] of the chief called Michi, near the Montelindo river, our horses disappeared,

and while a portion of our party sought them, the remainder, who were in camp, were surprised by a company of naked Indians, painted and adorned with feathers, who certainly had no peaceable or friendly intentions.

"To-day this spirit of hostility has entirely disappeared. I made my present survey with Indian assistance and have not carried a single firearm. At night we slept tranquilly at whatever spot our labor for the day had ceased, no watch being set, and several times in the vicinity of stranger Indians whom we met on the road. We sought the villages instead of avoiding them as formerly."

This public land surveyor concludes his letter to the president by commending specially a "fair, delicate, and young English lady, who, in connection with others, has for some time been fearlessly visiting these savages, giving them her medical and surgical skill, etc., instructing them in civilization, and teaching them from the sacred words of the Bible how to live, with the sole desire and hope of lifting them from the sorrow and degradation of heathenism into the happy and pure life of Christianity."

ANNOUNCEMENTS.

Japan.—Information has been received that Miss Carrie E. Palmer, who has been a member of the staff of our Japan mission since October, 1888, was married to the Rev. C. G. Gardner of the Society for the Propagation of the Gospel's mission on July 17th.

China.—The Rev. Yung Kiung Yen,

M. A., of the China mission, who sailed from England by the steamer "Berlin" on the 22d of September, arrived in New York on the first of October. His address is at the Church Missions House. He began immediately to meet appointments in the interest of the China mission.

MISCELLANY.

AT MID-DAY PRAY FOR MISSIONS.

THE Lord, even the most mighty God, hath spoken, and called the world, from the rising up of the sun unto the going down thereof. *Psalm* l. 1.

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. *Psalm* ii. 8.

* * *

At mid-day the Saviour of the world hung upon the Cross, lifted up that He might draw all men unto Him.

At mid-day Saint Paul was converted and called to be an Apostle to the Gentiles.

At mid-day Saint Peter was upon the house-top praying, and received the three-fold vision of the ingathering of the Gentiles.

THE Missionary Council, at Chicago, in 1893, adopted a resolution that, during the continuance of the Council, a pause should be made each day at twelve o'clock for brief prayer for the coming of



Christ's Kingdom in all the world, and recommending the custom of noonday prayer for missions to all gatherings of Church people, and to the clergy and mission stations at home and abroad.

INTERCESSION.

THAT peace may soon be established between China and Japan, and that the progress of the Gospel among the people in both of those countries may be greatly advanced.

For spiritual growth and increase in all missions at home and abroad.

THE Friday following the first Sunday in each month is recommended by the Missionary Council to be observed in all parishes by meetings for prayer in behalf of missions.

INTERESTING FACTS.

DR. MEARS, a medical missionary of the Church of England, said in a recent address in London: "In the year 1876 two native catechists went up to the northwest of our district, and they had been there only a few days when a violent assault was made upon them, and one of them was practically murdered. That place remained closed for some years after. Six years ago, however, two medical students went up there and opened an opium refuge, and now we have a flourishing hospital, three European families, and a number of ladies living in security

in that place. That is the result of those two men's work. One of these two men I know very well, and he has just lost his mother. As a missionary servant he receives an income of only twelve shillings a month. The man, in order to pay off family debts, after his mother's death, went into private work, and in one week he was making something like eight times as much as he had before received in a month from the mission. But now, I hear in a letter just received, that after having paid off these debts that man has come back to the mission at his former rate of salary and is

going up to another station, where it is death for any European to show himself, in order to preach the Gospel there.

"Then there is one other branch of the work that I should like to speak about. There are lepers who abound on all sides, and I have never in any place—and I have worked in East London amongst the Christians there—seen such a hearty, holy joy as in that leper hospital amongst the forty lepers, many of whose faces are dropping to pieces. This, then, is the work that we as medical missionaries are trying to do. We are trying to reach the people through the one soft spot which they seem to have."

A VALUABLE BOOK.

A CHEAP, unabridged edition of the "Classified Digest of the S. P. G. Records, 1701-1892," has recently been published at the office of the Society for the Propagation of the Gospel. The edition is issued at half-price, and costs only seven shillings and sixpence, is bound in paper boards, and is sent post free to any part of the world from the office of publication, 19 Delahay Street, Westminster, S. W., London, England. The work is illustrated by portraits of the fourteen Archbishops of Canterbury, who have been the society's presidents; of Bishop Seabury, the first Bishop of the Church in the United States; of Dr. Inglis, the first colonial Bishop; of the Rev. G. Keith, the first missionary sent to America in 1702; and with illustrations of many colleges in foreign parts.

THE TERM ANGLICAN COMMUNION.

THE *Church Missionary Gleaner* has some well chosen words on the new use of the term "Anglican Communion": "Some friends not well versed in ecclesiastical matters have been asking, What is the Anglican Communion, in connection with which the recent missionary conference was held? and some have added, If you mean the Church of England, why don't you say Church of England? The answer is this: There are several Churches which are independent of the Church of England, and yet have not only the same Creeds, but substantially the same formularies, and are in communion with her, which practically means that the clergy of

one can minister in the churches of another, subject to the due authority of the Bishop. For example, there is the Church of Ireland, which is not part of the Church of England, but is part of the Anglican Communion. So again, there is the Protestant Episcopal Church of America, which is quite separate from the national English Church, and yet which has no objection to be classed under the ecclesiastical term Anglican. Then there are the Colonial Churches, daughters of the Church of England. Some dioceses in the colonies are really outlying dioceses of the Church of England itself; but others belong to Churches which, though closely linked with us, have their independent constitution; for example, the Church in New Zealand. In fact there are many varieties, and the Anglican Communion is just a convenient phrase to denote the aggregate of these Churches."

IMITATIVE BUDDHISM.

REV. J. H. DE FORREST, an experienced missionary at Sendai, Japan, writing concerning the extent to which Japanese Buddhists are imitating Christian methods, says: "Buddhism is making every possible effort to defeat the new religion; and yet all the while Christianity is powerfully affecting Buddhism. Said a recent Buddhist magazine: 'The greatest movement of the twentieth century will be not a commercial one or a military one, but the nations of the West will invade the East with great armies of Christian missionaries, men and women, backed up by the wealth of Christendom. We must arouse ourselves to meet them.' And one way in which they arouse themselves is by studying the methods of Christian missionaries and then imitating them. We started Christian papers and magazines, and now they have almost dozens of them. We held huge theatre meetings with the ablest of speakers, and they have followed suit all over the empire. We build Young Men's Christian Associations, and they organize Young Men's Buddhist Associations. We start Christian summer schools, and the next year we hear of Buddhist summer schools. We have a Christian marriage ceremony, and they are beginning even to imitate that.

"So that they are well following their

old proverb, 'Learn from your enemy.' As a nation Japan is more Buddhistic than anything else; and it is this Buddhistic element that tends to make certain government departments seem hostile to us. Nothing is more natural than an anti-Christian sentiment in any non-Christian nation."

MRS. BISHOP ON TIBET AND COREA.

A NEW book by the famous traveller, Isabella Bird Bishop, F.R.G.S., etc., has been issued by the Revell Company, of New York and Chicago, entitled "Among the Tibetans." It goes almost without saying that it is a very interesting book. It gives many hitherto unknown facts concerning Tibet and its singular people and is illustrated with twenty-one engravings.

Just now Mrs. Bishop is travelling in Corea, but her friends hope that she has penetrated beyond the scene of the conflict between the Japanese and Chinese military forces. This is not unlikely, as her uniform course is in the various countries she visits to go on unbeaten tracks. In a letter which was received from her after accomplishing the first part of her journeyings, she expressed the opinion that under good government Corea with its agricultural and mineral wealth and superb climate might take high rank and support double its present population of 14,000,000.

MEMBERSHIP IN THE ENGLISH SOCIETIES.

In the Society for the Propagation of the Gospel, "clergymen and Churchmen who have paid two annual subscriptions of a guinea become members, with the right of voting at meetings of the society, upon their election by ballot." The number of members is about 5,400. In the Church Missionary Society "clergymen and Churchmen who subscribe, the former half-a-guinea, the latter a guinea, become members immediately, with the right of voting at meetings of the society." The number of members is about 25,000. Again, the committee of the Society for the Propagation of the Gospel number about 300 members; but the committee of the Church Missionary Society more than 6,000 members. The truth is, membership in both the societies signifies in most cases merely a name. We question whether 500

of the Church Missionary Society's committee have ever voted on any question. The business of both societies is practically conducted by a comparatively very small body.

LAPPS TAKEN TO ALASKA.

THE government has decided to introduce some Lapp families into Alaska for the purpose of teaching the natives the various uses of the reindeer, which have been brought from northern Siberia. A first family of twelve adult and four child Lapps have arrived from Norway, bringing with them a dozen reindeer dogs. Each family is to receive \$350 a year for three years, with free board. If dissatisfied they may return gratis, but the government promises them in addition 300 reindeer, and other inducements to remain.

FRAGMENTS.

— The use of money, says Bishop Westcott, is as perilous as the gaining of it.

— An Alaskan woman brought to a mission station ten blankets, valued at \$2.50 each, as a thank-offering for the conversion of her husband.

— The Christian Association of Cornell University supports a missionary, Mr. R. S. Miller, of Tokyo, who labors among educated young men of Japan.

— A missionary in Madagascar tells of a convert who picked up a bag of dollars lying in the road and carried it under his clothes. Soon he reached a group of men talking earnestly about the lost bag. After satisfying himself as to the rightful owners, he produced the bag. "If your religion teaches you to do an honest thing like that," said the men, "we will believe in your religion."

— The *Mission Field*, the official magazine of the Society for the Propagation of the Gospel, says: "Great sorrow has fallen upon the Delhi mission by the early death of the Rev. Alexander Charles Maitland. A graduate of Trinity College, Cambridge, he has given his life, since his ordination in 1882, to India. It was a happiness to him that he could not only work in the mission, but also help largely in its support. This he did alike by large regular subscriptions, and by frequent additional gifts."

THE WOMAN'S AUXILIARY.

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK.

MISS JULIA C. EMERY, *Secretary.*

TO DIOCESAN OFFICERS.

THE November Conference of the general and diocesan officers of the Woman's Auxiliary will be held in the Woman's Auxiliary Room of the Church Missions House, on Thursday, the 22d. The officers are asked to assemble for noon prayers in the chapel, and to proceed directly after to the meeting.

JULIA C. EMERY, *Secretary.*

MINUTES.

THE September Conference was held, after noon prayers in the Chapel, in the Auxiliary Room of the Church Missions House, Mrs. Dudley, President of the Kentucky Branch, presiding. On calling the roll the following branches were found to be represented: Albany (1), Connecticut (1), Kentucky (1), Long Island (3), Michigan (1), Milwaukee (1), Newark (4), New Jersey (1), New York (5), Pennsylvania (1), South Dakota (1); eleven branches by twenty officers, also a visitor from Wyoming and Idaho.

The minutes of the April Conference were read and approved.

The Secretary asked that some slight changes might be made in the order followed in the conference meetings, suggesting, after the nomination and election of a presiding officer,

1. Prayers.
2. Roll call.
3. Minutes.
4. Report of Secretary.
5. Report of Honorary Secretary.
6. Reports of Committees.
7. Reports from Diocesan Branches.
8. Miscellaneous Business.

This order was adopted.

The Secretary reported upon the tidings received from the Missionaries going out this summer, urged careful and prompt attention to the preparation of Missionary boxes, in view of the special need of many of our Missionaries, and suggested that one reason for the difficulty existing in obtaining reports desired from the diocesan officers, might lie in the fact that so large a number of them do not subscribe to THE SPIRIT OF MISSIONS, and by studying their acknowledgments, keep track of the amounts given by the branches through the general treasury of the Church.

The Honorary Secretary announced that she is busy with the preparation of a Hand-book of the Woman's Auxiliary, and asked that the officers suggest such points as they think likely to add to its value. She requested for it a list of dates of diocesan meetings and of diocesan officers, and suggested that the Publication Committee might undertake to raise the means for printing.

There were no reports from Committees.

Miss Jay announced that the Westchester Branch in the Diocese of New York will give a hospital for the Navajo Indians at Fort Defiance, and support the first Missionary to be sent to those Indians.

The subject of the day of meeting, brought up at the April Conference, was again discussed, and it was decided that it should remain unchanged.

It was announced that the October Conference would be held in Hartford on Monday the 22d, at 2.30 P.M., and that on Wednesday afternoon a second meeting would be called to consider the subjects of Systematic Giving, Missionary Publications, Missionary Workers, and the Junior Department, introduced by their respective committees.

The officers were reminded that this is the last year before our General Meeting and United Offering, and their individual interest and efforts were asked.

Missionary speakers for the diocesan meetings were announced, and Miss Ives, present from South Dakota, told of the Woman's Auxiliary in the Niobrara Deanery.

With the Gloria in Excelsis the meeting adjourned.

THE OCTOBER CONFERENCE.

ON Monday, October 22d, after the service of Holy Communion with the Missionary Council, at 9 A.M., in Christ Church, Hartford, and attendance upon the morning session of the Council, the officers of the Auxiliary gathered in Trinity Parish House where luncheon was served through the hospitality of the Connecticut Branch.

At 2.30 P.M. prayers were read by the Bishop of Maine, the 485th hymn was sung, and the Bishop gave a few words of kindly commendation. He referred to the late Missionary Conference in London, and questioned if the great missionary societies of the Church of England have such auxiliaries of women as the Woman's Auxiliary in America.

Dr. Langford followed with his annual address. He also referred to the Missionary Conference, and the meetings of the Women's Section, and the admirable papers prepared by the English Churchwomen. He told of a custom he noticed at the conference meetings in St. James's Hall, where many of the women busied themselves during the proceedings with their knitting and other fancy work. He said that the interest of the meeting could often be gauged by watching the fingers of the workers. When nothing of especial interest was being said, they moved busily, but as the interest grew and became more absorbing, the fingers moved more slowly, till at culminating points their motion altogether ceased, and the busy hands lay idle, that the brain might the more readily take in every idea advanced. In closing, Dr. Langford set before the officers, as a

motto for the new year, the words: "Be ye enlarged. Look not upon your own things, but upon the things of others, that the glory of the Lord risen upon you may be a light to lighten the Gentiles."

The Secretary called the meeting to order, and took the opportunity to read a card sent up in response to Bishop Neely's inquiry, by a visitor present, a delegate from St. Mary's Cathedral, Edinburgh, to the Convention of the Brotherhood of St. Andrew, lately held in Washington. This gentleman reported that "There is in the Episcopal Church in Scotland a Churchwomen's Association, with congregational, diocesan and central secretaries, for Foreign Mission purposes, its organ being the *Mission Chronicle*, published quarterly. This organization is under the Board of Missions of Representative Church Council (Scotland)."

Miss Carter added the fact that there are at least four associations of women in the English Church connected with the large missionary societies there.

The Secretary gave notice of an Auxiliary meeting under the auspices of its four advisory committees, to be held on Wednesday afternoon, and extended an invitation from the president and faculty of Trinity College to the members of the Auxiliary to visit the college on the afternoon of Tuesday, the 23d.

Mrs. Colt, President of the Connecticut Branch, was then nominated by the Secretary, to the meeting, as its presiding officer.

Mrs. Colt, upon taking the chair, read the following address of welcome:

It is my privilege to-day, dear friends, to tender you, on behalf of the Auxiliary of Connecticut, a most hearty welcome to our little city. We must regret that its equipment is not as large as our hearts, for then you should have royal entertainment. As it is, we ask your indulgence, where we have been unable to make our hospitality as full and generous as we desired.

Another year has passed since so many of us, so closely associated in work for the Master, met together, and the record is closed. May what has been done in faith, in His service, have arisen as sweet incense to the great white throne. May all omissions be forgiven, and all mistakes of human wisdom be overruled by the Divine. And may that wisdom be given us to-day, helping us to perceive and know how best to help those whose needs are great, whose paths are amid scenes of sin and sorrow and privation—those upon whom the bright hope of Christianity has not dawned. And with that wisdom may there be given the earnest will and the loving spirit of self-sacrifice, that no obstacles can daunt, and which must in the end win the victory.

I shall detain you but a moment, for there are those present, whose lives are devoted to the cause of missions, who will tell you, better than I can, what is best worth knowing of them at home and abroad. One whose work has been in far-away China comes to urge the great need there is for a house where the native women can be trained as workers among their own people. And I suppose no one can present that object more truthfully and sympathetically than she. From our officers you will hear all of especial interest and pressing need of work in the far West and South, among the poor whites, the Indians, the Negroes, of the hospitals and the schools; and the training of the lambs of the fold to be the faithful soldiers and servants of the dear Lord, who blessed the little ones while on earth.

But may I say just a few words to emphasize what our general Secretary has said, in behalf of the United Offering next year, which so earnestly impresses upon us, one and all, the duty and privilege of giving our utmost to secure an endowment for the Episcopate in one of the missionary jurisdictions. It is true that our aim is high, and

the sum a large one for the Churchwomen of the country to gather in, with all the other claims and duties which press upon them. But my faith is strong that it can be accomplished, if all work with earnest purpose and faithful heart. With what profound gratitude and joy can we go up to the house of the Lord, and lay our gift upon His altar, rejoicing that we were accounted worthy to make such an offering! I plead that each and every one may give what it is theirs to give—the large gift, or the small, even the word of encouragement to others—and which in His sight may be the greater, we cannot know. May we not rest in the sweet assurance that such a gift, sanctified by prayer and faith and loving service, will be accepted and blessed?

Gathered here, as we are to-day, from the length and breadth of our beautiful country, with one aim, one thought, one prayer, may we all be strengthened and cheered in our work, by the interchange of kindly thought and abounding Christian courtesy and love. And when you return to the scenes of home life may there be only pleasant memories of these days of the Missionary Council, and of those fellow-workers whose happiness it is to welcome you here to-day.

The Secretary then called the roll, and the following Diocesan Branches were found to be represented: Central New York (2), Connecticut (18), Delaware (1), Kansas (2), Kentucky (1), Long Island (1), Maine (1), Massachusetts (5), Michigan (1), Minnesota (1), Missouri (2), Nebraska (1), Newark (3), New Hampshire (1), New Jersey (3), New York (2), Pennsylvania (4), Rhode Island (1), South Dakota (1), Southern Virginia (1), Spokane (1), Vermont (1), Virginia (1), Western New York (1), West Missouri (1), China (1)—twenty-six branches, by fifty-eight officers, of whom seven represented the Junior Department. East Carolina, Quincy, and Wyoming and Idaho were also represented, by visitors.

The Secretary read the minutes of the last meeting and portions of the annual report of the Auxiliary.

The Honorary Secretary read the following paper:

In the printed pages of the Secretary's report will be found sufficient mention of the work which it has been the pleasure and the privilege of the Honorary Secretary to do, during the past year, in behalf of the Woman's Auxiliary.

This short paper should not be dignified with the name of a report, for it ought to be considered the notes of work we wish to do, rather than the record of work already accomplished. It is indeed an appeal to all diocesan officers to render whatever assistance may be in their power to enable me to make a report next year, which cannot be made satisfactorily without their help.

The Secretary has referred to the request which has come from a member of the Publication Committee, for a Hand-book of the Auxiliary, and to my willingness to undertake the task of preparation; but that it may meet the wishes of all who are to use it, I ought to lay before you briefly my own ideas regarding it, and then ask for any suggestions you may kindly offer. Please, each one, consider this a personal appeal, and let me have a written reply from every officer of the Auxiliary, as though she were the only one addressed upon the subject.

The Hand-book should, it seems to me, contain, first, an historical summary of the growth and work of the Auxiliary from its first beginnings to the time of its leaving its original headquarters at No. 21 Bible House and entering its new central office in the Church Missions House. This summary should be drawn altogether from printed and official documents, the phraseology used being, as far as possible, exact quotations of the very words employed, in reports, in minutes of meetings and conferences and in *THE SPIRIT OF MISSIONS*—all resolutions of course being given in full, with proper references to the places where they may be found.

It should contain the Auxiliary prayers in the form in which they have been used by its members for over twenty-one years; the list of general and diocesan officers; the times and places of all monthly and annual and triennial meetings, conferences and anniversaries, so far as information can be obtained; notices of Quiet Days, Days of Intercession for Missions and Church Workers, Quarterly Missionary Services, etc.; accounts of mission classes with programmes for the benefit of branches desirous of starting them; and as many helpful suggestions as can be gathered from the several diocesan branches, especially any that relate to the quickening and uplifting of the missionary life and interest, in its three forms, spiritual, intellectual and practical.

The first edition of the Hand-book will necessarily seem imperfect to each officer who examines it. Some things will be included in it which one will think might have been omitted, while another will notice omissions of points which might well have been included. For this reason the Hand-book should be interleaved with blank pages, on which can be made corrections and memoranda, for future editions, as well as for the daily use of the individual officer or member of the Auxiliary who makes them. But in order that the first edition may be as complete and satisfactory as possible, each diocesan officer is requested to make suggestions fully and freely, while it is very important that the Auxiliary Room should be furnished with a complete file of all the annual reports of every diocesan branch, and with specimen copies of printed notices of meetings, Quiet Days, etc., as regularly as they are issued.

In this connection I am reminded to ask how many diocesan branches have complete files of the general reports of the Auxiliary, from the beginning. Some of them cannot now be supplied, and of others the number remaining on our shelves at the Church Missions House is very small. Will not the secretaries examine their records and provide their branches as soon as possible with such numbers as we can send them that are missing from their files?

Perhaps from the personal correspondence occasionally carried on between the several branches, useful hints may be gathered for the benefit of all. I have already received, from the Secretary of the Florida Branch, a valuable package of letters written to her by many diocesan secretaries in reply to a request for information regarding the time of holding the annual meeting, the explicit question being whether the time chosen coincided with that of the annual diocesan council or convention, and what were considered the advantages or disadvantages of the choice. A correspondence of this kind is of great value, emphasizing, as it does, the unity and mutual good-will of the various branches of the Auxiliary, and it is to be hoped that this particular one is only one out of many often conducted on the part of the different secretaries or presidents or treasurers as occasion brings up some subject upon which an individual officer desires to obtain the experience and advice of the rest. Please, in such cases, be generous, and share the experience as widely as possible.

What do we want a Hand-book for? What information should we first seek to find in its pages were one at this moment placed in our hands? Do we need it for our own use, or to lend or to give to others? Should we be interested in what it might tell us regarding the Auxiliary as a whole, or about other branches; or should we care simply to see whether what it had to say concerning our own particular branch was full and correct? Do we want one enough to pay for it, say the moderate price of twenty-five cents a copy, or does conscience compel us to confess that we should hardly care enough for it to examine it thoroughly just once, even if it were presented to us without cost?

These are questions that bear more than indirectly upon the preparation of the Hand-book, because it would not be worth while to spend time and trouble and money upon it if no one were to want it very much after it was ready for print. Five hundred subscribers in advance, at twenty-five cents each, would give us \$125, for a fund with

which to issue five hundred copies of a small, compact, paper-covered volume similar in size to a Church Almanac or to a Girls' Friendly Associates' List. One thousand subscriptions would double the fund and enable us to improve the little book both in size and appearance. Will the Publication Committee undertake so much of the labor as to secure such subscribers, and will all diocesan officers help the Publication Committee in this direction?

But the Hand-book is not the only subject upon which I wanted a chance to say a word. I did wish very much also to enforce the plea Miss Dodson is about to make in person, and has already made on paper, in behalf of the Deaconess Home and Training School for Bible women in China. Having been there and seen for myself how much it is needed, I can speak warmly in its behalf.

As a little help in this direction, copies have been made of the picture which lately appeared in the pages of *The Churchman*, of the China Branch of the Woman's Auxiliary, one of which will be sent by mail to every diocesan branch throughout the land, accompanied by Miss Dodson's appeal, and by the extract from the account in *The Church in China* of the annual meeting of the China branch, which tells how, on that occasion, the sum of fifty dollars and twenty cents was given as a first contribution for this object. If every diocesan branch shall be moved to add a little help to this good beginning we should soon have the full \$2,000, needed to start the Home. Cannot we here and now make a few such pledges as were made when our Thank-offering was suggested, which sent our new missionaries out this last summer to China, to Africa and to Alaska? Such pledges made now would take nothing away from our United Offering at our Triennial Meeting in 1895, but would rather encourage us to fresh exertion by the happiness that comes from seeing a good work actually accomplished.

The Order of Deaconesses in our Church is now an established fact. The New York and Philadelphia schools have each graduated two classes, and nearly thirty deaconesses are at work who have been educated in one or the other of them, or set apart to their office by their Bishops elsewhere, and after different preparation. Two of our diocesan branches, Massachusetts and Connecticut, have united in securing the training of two candidates in the New York school. Two of our diocesan officers are themselves deaconesses. The opportunity comes to us now to extend the movement far across the sea, and plant it in our foreign missionary field. Let us all help, in our several spheres and according to our several abilities, and we may have the joy a year from now of reporting this great step in advance in our Woman's Work in the Church, and for Christ our Divine Master, the great Head of the Church, who has given to us women a name and a place in that Church, and the blessed privilege of being workers together with Him in its upbuilding.

Will the officers kindly allow me the very great privilege of offering, in addition to these few words, the following resolution:

Resolved, That we, as members and officers of the Woman's Auxiliary, pledge ourselves to larger efforts in the future than in the past, and that, in addition to all other objects for which our interest is at present engaged, we undertake this year to try to raise the \$2,000 needed for the establishment in China of a Deaconess Home and Training School for Bible women—the China Branch of the Woman's Auxiliary having made the first contribution, of \$50.20, for this purpose, at its first annual meeting last June.

This resolution being seconded by Mrs. Whitaker of Pennsylvania, Mrs. Tuttle of Missouri asked that the vote might be delayed until the meeting should hear from Miss Dodson, and it was voted to set aside the order of the day, to hear from her. Before she could begin her plea, however, Miss Ives of South Dakota handed to the Secretary ten dollars from the Niobrara Branch

of the Auxiliary, and Miss Coles, Secretary of the Executive Committee of the Pennsylvania Branch, pledged the sum of \$500, provided that the remaining \$1,500 should be pledged during the meeting.

Miss Dodson then reiterated the plea, already made in the May number of THE SPIRIT OF MISSIONS, and in the paper prepared by her for the Conference of Missionary Workers in the Shanghai Mission.

In the course of her remarks Mrs. Tuttle inquired if \$2,000 were sufficient for the purpose desired, and begged that \$2,500 might be given instead. Pledges were then made, and a resolution passed that the offering of the day should be devoted to this object; and thus this work, coming as a pleasant surprise in the midst of the meeting, proved a happy forerunner of the instruction given by Bishop Doane at the close of the Missionary Council, to the effect that the warm emotions of the heart should not be allowed to pass without taking form in practical activity.

The meeting was rejoiced to be able to disband having secured the means needed to carry out Bishop Graves' wish and Miss Dodson's long desire.

LIST OF GIFTS AND PLEDGES *

China (paid)	\$ 50 00	St. Thomas', Philadelphia.....	\$ 15 00
South Dakota, Niobrara Deanery (paid)...	10 00	Maine	10 00
Pennsylvania (paid)	500 00	Connecticut Juniors.	25 00
Massachusetts.....	250 00	Nebbraska.....	50 00
Newark.....	100 00	Virginia Juniors.....	25 00
Western New York.....	100 00	South Dakota, Niobrara Juniors.....	10 00
The Deaconesses of Pennsylvania.....	25 00	Delaware.....	10 00
The Indian women of Minnesota.....	25 00	Grace Cathedral, Topeka, Kansas.....	25 00
Southern Virginia.....	10 00	Connecticut Juniors.....	50 00
Missouri.....	50 00	Vermont.....	10 00
Connecticut.....	200 00	Pennsylvania Foreign Committee.....	100 00
New York.....	500 00	West Missouri.....	20 00
Virginia.....	25 00	Church of the Crucifixion, Philadelphia...	5 00
Kentucky	25 00	Calvary Church, Juniors, Summit, Diocese of Newark.....	25 00
Long Island	25 00	St. James', Cambridge, Massachusetts (paid).....	10 00
New Jersey	50 00	A Divinity student, as a thank-offering for a sister now in a Deaconess school, who goes with him to the mission field.	5 00
Central New York Juniors.....	25 00	Offering.....	74 55
Central New York, Woman's Auxiliary...	25 00		
St. Mary's School, Knoxville, Diocese of Quincy.....	25 00		
Boys' Auxiliary of St. Luke's Church, Nor- folk, Southern Virginia.....	5 00		
The Juniors of Grace Church, Lynchburg, Southern Virginia.....	5 00		
		Total.....	\$2,539 75

Returning to the subject of the Hand-book, on motion of Miss Loring of Massachusetts it was

Resolved, That the Honorary Secretary be encouraged to complete the preparation of the Hand-book of the Auxiliary, and that the Publication Committee be urged to raise the necessary funds.

Resolved, That the diocesan officers agree to do all in their power to aid the Publication Committee to secure subscriptions and to circulate the Hand book throughout the Diocesan Branches.

Miss Coles then gave an interesting account of the Women's Section of the Missionary Conference in London, at which she and others were present, representing the Auxiliary.

* NOTE.—Should there be any mistake or omission in this list, kindly notify the Secretary.

Upon motion of Mrs. Tuttle of Missouri, it was

Resolved, That communication be established between the Auxiliary and the like societies of English Churchwomen; and that a committee be appointed to suggest how this may best be brought about.

The Chair appointed as this committee, Mrs. Tuttle of Missouri, Miss Coles of Pennsylvania and Mrs. Thayer of Massachusetts.

The regular order of the meeting being again suspended to hear from Miss Ives of South Dakota, she reported upon the work of the Indian women in the Niobrara Branch of the Auxiliary.

Dean Millspaugh of Grace Cathedral, Topeka, reported for the Kansas Branch that, at a recent meeting of the diocesan convention, the subject of the Auxiliary was brought prominently forward, with the result that since that time twenty new parochial branches have been formed.

On motion of Mrs. McIlvaine of Delaware, the thanks of the visiting officers of the Auxiliary were extended, by a rising vote, to the rector and members of Trinity Parish, and to the Connecticut Branch generally, for their kind hospitality.

Dean Millspaugh of Kansas read the closing prayers and pronounced the benediction, after which the meeting adjourned.

REPORT OF COMMITTEE ON CORRESPONDENCE.

THE committee appointed at the October conference to consider the best way to establish communication between the Auxiliary and the Women's Missionary Societies in England, reported the same day in the following letter, addressed to the Secretary of the Auxiliary :

HARTFORD, October 22d.

DEAR MISS EMERY:

Mrs. Tuttle has asked me to beg you, in behalf of the committee appointed to-day at the meeting of the Woman's Auxiliary, to enter into correspondence with Miss Palgrave, for the furtherance of the spirit of unity between the women of the Church in England and the United States. In exchanging ideas as to the methods of work adopted we hope the missionary spirit on both sides may be quickened and more accomplished in the mission field.

Yours sincerely,

(Signed) ALICE R. THAYER.

THE CHINESE SCROLLS.

Two scrolls of scarlet, with Chinese characters embroidered in gold upon them, have been received at the Church Missions House, with the message, "From the pupils of St. Mary's Hall, St. John's College, Shanghai, with greetings and respectful appreciation of many favors received.

"To be hung in the Woman's Auxiliary Room, in the Church Missions House, New York."

First Scroll. Translation of Chinese characters: "May Grace and Light shine upon and enlighten all men.

"Respectfully presented by the pupils of St. Mary's Hall, Shanghai."

Second Scroll: "May the Holy Doctrine constantly be transmitted to all the earth.

"To the great American Woman's Auxiliary, Allegiance."

Offerings are asked to sustain missions in eighteen missionary jurisdictions and thirty-five dioceses, including missions to the Indians and to the Colored People in our land, as well as missions in China, Japan, Africa, Haiti and Greece—to pay the salaries of twenty-one Bishops and stipends to 1,300 missionary workers, and to support schools, hospitals and orphanages.

All things come of Thee, O Lord,
And of Thine own have we given Thee.

ACKNOWLEDGMENTS

OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of **GEORGE BLISS**, Treasurer, and sent to him, *Church Missions House, 281 Fourth Avenue, New York.*

Remittances in Bank Notes are not safe unless sent in **REGISTERED** Letters.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

The Treasurer acknowledges the receipt of the following sums from September 1st, to October 1st, 1894.

* Lenten and Easter Offering.

ALBANY—\$357.50

Cohoes—St. John's, Wo. Aux., Colored, \$5; for salary of Rev. H. Forrester, Mexico, \$5; Sp. for Archdeacon Joyner's work, South Carolina, \$5; Sp. for St. Mark's School, Baltimore, under Rev. Mr. Rich, \$10; Sp. for work among Ouray Indians, Utah, \$5; Sp. for Miss Carter's work, Minnesota, \$5; Sp. for Bishop Wells, Spokane, \$5; Sp. for Domestic Contingent Fund, \$5. 45 00
Duanesburgh—Christ Church, Wo. Aux., Colored, \$5; Foreign, \$5; Sp. for work among Ouray Indians, Utah, \$2.50 . . . 12 50
Troy—St. John's, Domestic, \$150; Foreign, \$150. 300 00

CALIFORNIA—\$7.30

Oakland—St. Andrew's S. S., Sp. for Mrs. Buford's work among Colored people. . . 2 30
Santa Ana—W. R. Gilson, toward the deficiency, General. 5 00

CENTRAL NEW YORK—\$84.73

Jordan—Christ Church S. S., * General. . . 16 08
Owego—St. Paul's, Domestic and Foreign. . 3 20
Waterville—Branch Wo. Aux., Sp. for Mrs. Patty Buford's hospital work, Lawrenceville, Virginia. 15 45
Miscellaneous—Branch Wo. Aux., "Wo. Aux. Thank Offering," for Alaska, \$16.67; Africa, \$16.67; China, \$16.66, . . . 50 00

CENTRAL PENNSYLVANIA—\$14.25

Belleville—St. John's, Domestic, \$4; Foreign, \$4. 8 00
Wilkes Barre—St. Clement's, Foreign. . . . 6 25

CHICAGO—\$41.80

Chicago—Church of Our Saviour, Indian. . . 10 80
"L." Sp. for orphan in Japan (Sterling), to be chosen by Bishop McKim. 30 00
Englewood—Miss Jennie M. Meglade, Colored. 1 00

CONNECTICUT—\$170.50

Greenwich—Christ Church, for salary of Rev. H. Forrester, Mexico. 10 00
Guilford—Christ Church, Domestic. 20 00
Hartford—Trinity Church, Colored. 50
Middletown—"A Friend," Colored, \$50; China, \$20; Japan, \$30. 110 00
South Wilton—The Misses Harvey, Domestic. 10 00

Stonington—Calvary, Sp. for Bishop Williams Hall, China. 20 00

DELAWARE—\$52.50

Dover—Christ Church, Wo. Aux., Sp. for Bishop Talbot's school, Wyoming and Idaho. 50 00
Wilmington—Calvary, Wo. Aux., for salary of Miss Goepf, Japan. 2 50

EAST CAROLINA—\$5.44

Beaufort Co.—Zion Parish, Missionary Pockets, for China, 50 cts.; Japan, 20 cts.; General (of which S. S., *10 cts.), \$4.74. 5 44

EASTON—\$6.58

Kent Co.—I. U. Parish, General. 2 09
Fairlee—St. Paul's Parish, General. . . . 2 49
Talbot Co. (Longwood)—All Saints' Parish, General. 2 00

FLORIDA—\$100.22

Tallahassee—St. John's, Wo. Aux., "Wo. Aux. Thank Offering," for China. . . . 2 30
Miscellaneous—Florida Branch Wo. Aux., "Wo. Aux. Thank Offering," for China, \$32.64; Alaska, \$32.64; Africa, \$32.64. 97 92

GEORGIA—\$10.00

Miscellaneous—"A Friend," Wo. Aux., Sp. for Miss Woodruff, Africa. 10 00

INDIANA—\$10.00

Indianapolis—St. Paul's, Wo. Aux., Sp. for "Isabelle Jenckes" scholarship, Utah. . . 10 00

IOWA—\$2.50

Miscellaneous—Missionary Offering, Domestic. 2 50

KANSAS—\$32.04

Miscellaneous—Kansas Branch Wo. Aux., offertory at annual meeting Wo. Aux., Sp. for Miss Carter's work, Minnesota. . 32 04

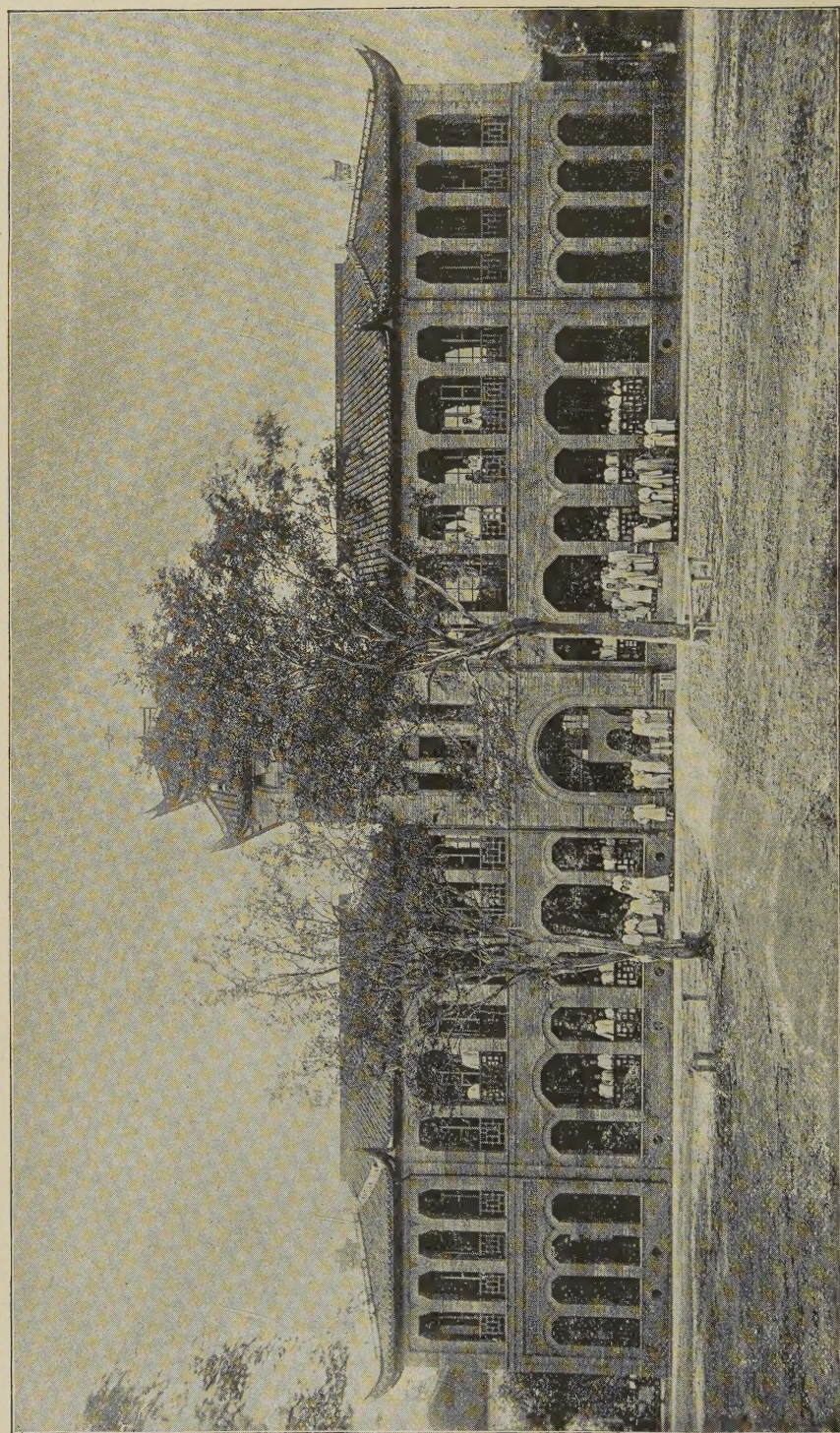
KENTUCKY—\$80.00

Louisville—Christ Cathedral, "A Member," Domestic, \$20; Indian, \$10; Colored, \$10; Foreign, \$10. 50 00

William A. Robison, for "William A. Robinson, Jr., Memorial" scholarship, St. John's Mission, Cape Mount, Africa	25 00
Paris—"R. F. H.," Wo. Aux., Colored....	5 00
LONG ISLAND—\$91.97	
College Point—St. Paul's Chapel, Colored..	5 00
Garden City—Incarnation Cathedral, for Mexico	22 97
Hempstead—Through Miss V. Rogers, from a fair, \$12; through Mrs. E. Clapp, \$2, Colored....	34 00
Jamaica—Grace, Domestic and Foreign....	25 00
Ravenswood—St. Thomas', General.....	5 00
MAINE—\$6.12	
Auburn—Heavenly Rest, Domestic.....	3 22
Caribou—St. Luke's, General.....	1 50
Fort Fairfield—St. Paul's, General.....	85
Saco—Trinity Church, Pyramid,* General..	55
MARYLAND—\$104.70	
Anne Arundel Co. (Sudley)—St. James', Domestic.....	10 00
Baltimore—St. Peter's, for "William T. Henderson" scholarship, High School, Cuttington, Africa.....	40 00
District of Columbia (Washington)—St. John's, "A Member," General.....	1 00
Frederick Co.—All Saints', Wo. Aux., five cent collection, Indian, \$9.25; Foreign, \$18.75; Mexico, \$9.70	37 70
Montgomery Co. (Rockville)—Christ Church, Colored.....	14 00
Prince George Co. (Bladensburg)—B. O. Lowndes, General.....	1 00
Washington Co. (Hagerstown)—St. John's, "I. G.," Colored	1 00
MASSACHUSETTS—\$1,500.01	
Andover—Christ Church, General	112 29
Boston—Miss Ida M. Mason, Foreign.....	500 00
Cambridge—St. James' S. S., Wo. Aux., for "Apthorp" scholarship, St. Agnes' School, Osaka, Japan.....	10 00
Hanover—St. Andrew's, Foreign.....	18 40
Holyoke—St. Paul's, General.....	22 13
Lawrence—Grace, Domestic.....	17 94
Lenox—Trinity Church, General, \$5.00; Sp. for Bishop Wells, Spokane, \$115; Sp. for Bishop Johnston, Western Texas, for military school, \$100.....	715 00
Longwood—Church of Our Saviour, Domestic.....	5 25
Lowell—St. Anne's, Wo. Aux., for "St. Anne's" scholarship, St. Margaret's School, Tokyo, Japan.....	40 00
Stockbridge—St. Paul's, Domestic, \$15; Mrs. Elizabeth Bech, Sp. for "Memorial No. 1" scholarship, Logan, Utah, \$40.....	55 00
Branch Wo. Aux., Sp. for picture rolls for Memorial Chapel, Bigtown, Africa..	4 00
MICHIGAN—\$85.70	
Clinton—St. John's, Foreign.....	3 70
Detroit—Christ Church, Foreign.....	5 00
"Anonymous," for repairing damage to Japan missions, \$50; Sp. for Bishop Wells, Spokane, \$25.....	75 00
Grass Lake—"A Communicant," Domestic	2 00
MINNESOTA—\$40.45	
Glenwood—St. Paul's, General.....	2 40
Richwood—Holy Apostles', for Japan.....	3 40
Ruskford—Mrs. H. R. C. Stevens, General..	10 00
St. Paul—Miss Alice I. Gilman, Foreign.....	10 00
White Earth—St. Columba, General.....	11 00
Wild Rice River—Epiphany, General	3 65
MISSOURI—\$11.18	
Clarksville—Family Missionary Box No. 82,863, General.....	11 18
NEBRASKA—\$52.67	
Omaha—Associate Missions S. S.,* China, \$26.33; Japan, \$26.34.....	52 67
NEWARK—\$70.00	
Orange—Grace S. S., for "Bishop Hobart" scholarship, St. John's School, South Dakota	30 00
Summit—Mrs. Adams, Wo. Aux., Sp. for "Corlies Memorial" scholarship, Utah	40 00
NEW HAMPSHIRE—\$5.35	
Berlin Falls—St. Barnabas' S. S., Domestic	35
Exeter—Christ Church, Domestic.....	5 00
NEW JERSEY—\$108.62	
Fairview—Trinity Church S. S., Colored... ..	2 00
New Brunswick—St. John the Evangelist, General, \$3.54; Colored, \$.....	8 54
Point Pleasant—St. Mary's-by-the-Sea, Domestic.....	15 08
Princeton—Trinity Church, Woman's Missionary Association, for "Louisa C. Tuthill" scholarship, St. Mary's Hall, Shanghai, China.....	40 00
Riverside—St. Stephen's Memorial Chapel, Colored, \$2; "A Cheerful Invalid," Foreign, \$1	3 00
Vineland—Trinity Church, Mrs. Charles H. Graff, for "Charles H. Graff" scholarship, High School, Cuttington, Africa..	40 00
NEW YORK—\$304.47	
Haverstraw—Trinity Church, Missionary Society, Domestic.....	3 00
Kingston—St. John's, Domestic, \$10.05; Foreign, \$11.80.....	21 85
New York—Incarnation S. S., Sp. for Rev. Theodosius Tyng, for his work in Japan	13 17
St. Esprit, Domestic, \$25; Colored, \$5; Indian, \$5; Foreign, \$25.....	60 00
(Fordham)—St. James', Sp. for St. Paul's College Building Fund, Japan.....	42 20
St. Luke's Hospital, General.....	26 90
Trinity Chapel, "A Friend," General.....	5 00
William Jacot, toward the deficiency....	15 00
Nyack—Grace, General.....	27 00
Peekskill—St. Peter's S. S., for "St. Peter's, Peekskill," scholarship, Orphan Asylum, Cape Palmas, Africa.....	25 00
White Plains—Grace, Wo. Aux., Domestic	64 25
Yonkers—"A Daughter of the Church," Colored.....	1 00
Wo. Aux., "Thank Offering," for Africa	10
NORTH CAROLINA—\$28.02	
Asheville—Trinity Church, Wo. Aux., for "All Saints" scholarship, Jane Bohlen Memorial School, Wuchang, China.....	25 00
Charlotte—J. S. Woodruff, Colored.....	52
Saluda—Transfiguration, Foreign.....	2 50
OHIO—\$236.95	
Akron—St. Paul's, Wo. Aux., for "Julia Bedell" scholarship, St. John's College, Shanghai, China.....	10 00
Cleveland—Church of the Good Shepherd, Wo. Aux., for "Gregory T. Bedell" scholarship, St. John's College, Shanghai, China.....	5 00
Grace, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund	10 00
St. John's, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	20 00
Trinity Church, Wo. Aux., for "Gregory T. Bedell" scholarship, St. John's College, Shanghai, China, \$20; "Julia Bedell" scholarship, St. John's College, Shanghai, China, \$20; Sp. for Foreign Missionaries' Insurance Fund, \$10	50 00
Gambier—Church of the Holy Spirit, Wo. Aux., for "Julia Bedell" scholarship, St. John's College, Shanghai, China	10 00
Huron—Christ Church, Wo. Aux., for "Julia Bedell" scholarship, St. John's College, Shanghai, China	10 00
Massillon—St. Timothy's, Wo. Aux., for "Julia Bedell" scholarship, St. John's College, Shanghai, China.....	5 00
Monroeville—Zion, Wo. Aux., for "Julia Bedell" scholarship, St. John's Col-	

lege, Shanghai, China.....	5 00	Mexico, \$1.68	8 68
<i>Mt. Vernon</i> —St. Paul's, Wo. Aux., for "Gregory T. Bedell" scholarship, St. John's College, Shanghai, China.....	10 00	<i>Dayton</i> —"Anonymous," Sp. for Bishop McKim, Japan.....	1 00
<i>Norwalk</i> —St. Paul's, Wo. Aux., for "Julia Bedell" scholarship, St. John's Col- lege, Shanghai, China.....	10 00	<i>Delaware</i> —St. Peter's, Domestic, \$7; Japan, \$7.....	14 00
<i>Painesville</i> —St. James', Wo. Aux., for "Gregory T. Bedell" scholarship, St. John's College, Shanghai, China.....	5 00	SOUTHERN VIRGINIA—\$4.01	
Lake Erie Seminary, Wo. Aux., for "Julia Bedell" scholarship, St. John's College, Shanghai, China.....	6 00	<i>Nelson Co. (Roseland)</i> —"A Group of Girls," through Wo. Aux., for rebuilding mis- sion building in Tokyo, Japan.....	4 01
<i>Sandusky</i> —Grace, Wo. Aux., for "Gregory T. Bedell" scholarship, St. John's Col- lege, Shanghai, China.....	10 00	VERMONT—\$102.94	
Grace, Wo. Aux., for "Sandusky" scholarship, St. John's College, Shang- hai, China.....	40 00	<i>Burlington</i> —St. Paul's, General.....	75 00
<i>Toledo</i> —Trinity Church, Wo. Aux., for "Gregory T. Bedell" scholarship, St. John's College, Shanghai, China.....	11 00	<i>Cambridgeboro</i> —Holy Cross, General.....	1 38
<i>Warren</i> —Christ Church, Wo. Aux., for Ogeechee Mission Colored School, Georgia, \$5; "Julia Bedell" schol- arship, St. John's College, Shanghai, China, \$5.....	10 00	<i>Fairfax</i> —Christ Church, General.....	69
<i>Miscellaneous</i> —Branch Contingent Fund, Wo. Aux., for Ogeechee Mission Col- ored School, Georgia, \$6.15; "Julia Be- dell" scholarship, St. John's College, Shanghai, China, \$2.40; "Gregory T. Bedell" scholarship, St. John's Col- lege, Shanghai, China, \$1.40	9 95	<i>Georgia</i> —Emmanuel Church, General.....	1 83
OREGON—\$20.16		<i>Jericho</i> —Calvary, General.....	66
<i>Astoria</i> —Holy Innocents' Chapel, Wo. Aux., Sp. for Bishop Barker's work, Western Colorado	10 00	<i>Milton</i> —Trinity Church, General.....	1 38
Grace S. S., Junior Aux., General, for deficiency, \$1.41; Sp. for Bishop Nelson, Georgia, for Bishop Scott Memorial, \$5.75.....	7 16	<i>Royalton</i> —G. M. Denison.....	2 00
<i>Skipanon</i> —St. Thomas', Sp. for Bishop Barker's work, Western Colorado.....	3 00	<i>St. Albans</i> —"A Vermont Churchwoman," Domestic, \$10; Japan, \$10.....	20 00
PENNSYLVANIA—\$1,338.29		VIRGINIA—\$158.19	
<i>Philadelphia (Mt. Airy)</i> —Grace, Domestic.. Holy Apostles', Wo. Aux., Sp. for For- eign Missionaries' Insurance Fund.....	3 00	<i>Albemarle Co. (Glendower)</i> —Christ Church, for Japan, \$9.26; Miss M. V. Locke, Sp. for Brazil, \$3.....	12 26
<i>(Germantown)</i> —St. Luke's, Wo. Aux., for salary of Miss Mailes, Japan, \$50; Sp. for Foreign Missionaries' Insurance Fund, \$2.....	52 00	<i>Culpeper Co.</i> —Ridley Parish, St. Paul's, through Piedmont Convocation, for support of Rev. Mr. Page, Japan.....	4 00
St. Luke's, Indian.....	24 87	<i>Fauquier Co.</i> —Leeds Parish, through Pied- mont Convocation, Sp. for Rev. Mr. Ingle, China.....	10 00
St. Mark's, "A Communicant," Sp. for Bishop McKim, toward building St. Paul's College, Tokyo, Japan.....	50 00	Whitlie Parish, through Piedmont Con- vocation, for support of Rev. Mr. Page, Japan.....	9 18
<i>(Frankford)</i> —St. Mark's, through Indian Hope Association, for Bishop Hare's Indian work, South Dakota.....	50 00	<i>Henrico Co. (Richmond)</i> —Grace, Mrs. M. O. Howard, for Japan.....	5 00
<i>(Wissahickon Heights)</i> —St. Martin's in- the-Field, Indian, \$10; Colored, \$5.....	15 00	<i>Loudoun Co. (Leesburg)</i> —St. James', for support of Rev. Mr. Page, Japan, \$20; "Matthew Harrison" scholarship, Bishop Boone Memorial School, Wuchang, China, \$50; Sp. for support of Mr. Patton, Japan, \$15	85 00
<i>(Germantown)</i> —St. Peter's, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	5 00	<i>(Hamilton)</i> —St. Paul's, "Two Friends," Colored.....	75
Zion, Wo. Aux., Sp. for Foreign Mission- aries' Insurance Fund.....	2 00	"C. C. B.," per <i>Southern Churchman</i> , Colored.....	2 00
Mrs. St. George T. Campbell, for St. John's School, South Dakota.....	60 00	Piedmont Convocation, for support of Rev. Mr. Page, Japan	30 00
Mrs. M. F. Cox, through Wo. Aux., General for deficiency.....	25 00	WESTERN MICHIGAN—\$40.00	
Miss F. O. Wilmomere, Colored.....	5 00	<i>Grand Haven</i> —Girls of Akeley Institute, Wo. Aux., for "Joseph Webb Ban- croft" scholarship, Jane Bohlen Mem- orial School, Wuchang, China.....	40 00
"Peggy" Colored.....	1 00	WESTERN NEW YORK—\$160.04	
<i>Miscellaneous</i> —"A woman in the Diocese of Pennsylvania," Domestic, \$500; For- eign, \$500.....	1,000 00	<i>Albion</i> —Christ Church, Wo. Aux., Sp. for scholarship in King Hall, Washington, D. C.....	2 00
PITTSBURGH—\$49.09		<i>Brockport</i> —St. James', Wo. Aux., for sal- ary of Miss Francis, South Dakota.....	15 00
<i>Erie</i> —St. Paul's, Colored.....	25 53	<i>Corning</i> —Christ Church, Wo. Aux., for sal- ary of Miss Francis, South Dakota, \$7; Sp. for scholarship in King Hall, Wash- ington, D. C., \$10.50.....	17 50
<i>Pittsburgh</i> —Calvary, Indian	23 56	<i>East Aurora</i> —St. Matthew's, Wo. Aux., "Thank Offering," for Alaska.....	15 54
QUINCY—\$7.90		<i>Geneva</i> —Trinity Church, Wo. Aux., for "Harry W. Nelson" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$40; Sp. for scholarship in King Hall, Washington, D. C., \$5.....	45 00
<i>Peoria</i> —J. A. Dickinson, General.....	2 00	<i>Hornellsville</i> —Mrs. Windsor, Wo. Aux., for "John G. Webster" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$4; for salary of Miss Francis, South Dakota, \$10; Sp. for scholarship in King Hall, Washington, D. C., \$6.....	20 00
<i>Rock Island</i> —Trinity, St. Paul's Missionary Guild, General.....	5 90	<i>Palmyra</i> —Zion, General.....	5 00
SOUTHERN OHIO—\$23.68		"A Friend," Colored.....	5 00
<i>Cincinnati</i> —Christ Church, Colored, \$5;		<i>Rochester</i> —St. Luke's, Wo. Aux., for "John G. Webster" scholarship, Jane Bohlen Memorial School, Wuchang, China.....	4 00
		St. Paul's, Indian	17 00
		"A. B. C. Class," Colored	2 00

<i>Tonawanda (North)</i> —Young Ladies' Guild,		SOUTH DAKOTA—\$8.00	
Wo. Aux., for salary of Miss Francis,		<i>Yankton</i> —Christ Church S. S., Domestic,	
South Dakota.....	5 00	\$4; Foreign, \$4	8 00
Branch Junior Aux., for "Sybil Carter"		FOREIGN—\$11.34	
scholarship, Jane Bohlen Memorial		<i>Brazil, Port Alegre</i> —Holy Trinity Church,	
School, Wuchang, China, \$6; Wo. Aux.,		for Church of the Good Shepherd, Af-	
"Thank Offering," for Africa, \$1.	7 00	rica	6 34
WEST VIRGINIA—\$25.61		<i>Pelotas</i> —Church of the Redeemer, for	
<i>Duffield</i> —Good Shepherd Chapel S. S.,		Africa, \$2.17; Japan, \$2 83.....	5 00
General.....	8 39	MISCELLANEOUS—\$1,563.30	
<i>Shepherdstown</i> —Trinity Church, Foreign..	13 08	Interest, Domestic, \$783.61; Foreign, \$613.89	1,397 50
<i>Sistersville</i> —St. Paul's, General.....	3 00	Interest, Domestic, \$45.90; Foreign, \$45.90	91 80
<i>William Island</i> —St. John's, General.....	1 14	From gift of Mrs. St. George T. Campbell,	
NEVADA AND UTAH—\$5.00		Philadelphia, Pa., for "Virginia"	
<i>Utah.</i>		scholarship, St. John's School, South	
<i>Layton</i> —St. Jude's, General..	5 00	Dakota.....	60 00
NORTH DAKOTA—\$0.78		"K. C. B.," Colored	5 00
"A. B. C.," Babies' Branch, per Mrs. H.		"Two Sisters," Colored	2 00
B. Dean, Colored.....	78	"Anonymous," Colored.....	5 00
NORTHERN TEXAS—\$9.05		"Anonymous," Domestic, \$1; Foreign, \$1	2 00
<i>Abilene</i> —Heavenly Rest, Wo. Aux., Sp. for		LEGACIES—\$500.00	
Indian missionary work in Southern		<i>Albany, Albany</i> —Estate of Mrs. Mary A.	
Florida.....	2 00	McComman, to the Society, to be in-	
<i>Comanche</i> —St. Matthew's, General.....	5 00	vested	500 00
<i>Dublin</i> —Trinity Church, General.....	2 05	Receipts for the month.....	<u>\$7,648 95</u>



FRONT ELEVATION OF THE NEW ST. JOHN'S COLLEGE, SHANGHAI, CHINA.